

THE ESSEX COUNTY CATHOLIC

RADIO PROGRAMME

STATION WESX SALEM

REPRINTS OF INSTRUCTIONS

1945 - 1946 SEASON

BX1753
.E78

This Booklet

Containing the Broadcasts of the Second Season

OCTOBER 1945 -- JULY 1946

of the

Essex County Catholic *Radio Programme*

STATION WESX, SALEM, MASS.

is presented to

Rev. Librarian

with the compliments of the

F. X. S.
ESSEX COUNTY CATHOLIC RADIO COMMITTEE

in grateful recognition of

interest and cooperation

August 1946

BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

BY1753
E78

201697

CONTENTS OF VOLUME I

Essex County Catholic Radio Broadcasts — Season 1944-1945

Preliminary Talks:	1) On Church Music	Father Sallaway
	2) On Distinctive Features of this Programme	An Interview
1944 Dec. 3rd:	3) Inaugural Address	His Excellency, Archbp. Cushing, D. D.
		The Spirit of Xavier, the Spirit of This Radio Programme
Dec. 10th:	4) The Catholic Church and Radio	Monsignor McGlinchey
Dec. 17th:	5) Religion in Education	" "
Dec. 24th:	6) Subject Matter of Broadcasts	Father Muldoon
Dec. 31st:	7) The Nature of Religion	" "
1945 Jan. 7th:	8) Bird's-eye View of Baltimore Catechism	Father O'Brien
Jan. 14th:	9) Three Historical Channels of Revelation	" "
Jan. 21st:	10) Inspiration of the Scriptures	Father Sallaway
Jan. 28th:	11) The Spirituality of the Soul	" "
Feb. 4th:	12) The Immortality of the Soul	" "
Feb. 11th:	13) Organized Catholic Charities	Father Fallon
Feb. 18th:	14) Inter-Credal Differences Among Americans	Father Sikora
Feb. 25th:	15) Inter-Credal Cooperation Among Americans	" "
Mar. 4th:	16) Sacramental Activities of the Priest	Father McLaughlin
Mar. 11th:	17) Extra-Sacramental Activities of the Priest	" "
Mar. 18th:	18) A Broad Survey of the Field of Law: The Natural Law	Father Sallaway
Mar. 25th:	19) The Positive Divine and Christian Law	" "
Mar. 30th:	6:30 to 7:30 p.m.: 20) Sermon: (Good Friday) "The Catholic Theology of the Crucifixion" (A Reply to Rev. Mr. Holmes' Pamphlet)	Father Sallaway
	9:00 to 11:00 p.m.: 21) Libretto of Seven Last Words of Christ	Father Sallaway
Apr. 1st:	22) Ecclesiastical, Canon or Church Law	Father Sallaway
Apr. 8th:	23) Human Civil Law, Local, National and International	" "
Apr. 15th:	24) Discrepancies between Divine Law and American Civil Law	" "
Apr. 22nd:	25) Pope's Peace Plan (No. 1)	" "
Apr. 29th:	26) Pope's Peace Plan (Continued)	" "
May 6th:	27) European Victory	" "
May 13th:	28) Why did God make Me?	" "
May 20th:	29) Faith	" "
May 27th:	30) Are Creeds Necessary in Religion?	" "
June 3rd:	31) The Holy Name Holy Hour	Reverend Daniel J. Donovan Archdiocesan Director
June 10th:	32) What is Truth?	Father Sallaway
June 17th:	33) Millions can't be wrong?	" "
June 24th:	34) Summary of ECCRP 1944-1945 Series	" "

MUSICAL SELECTIONS PRESENTED UPON THIS PROGRAMME

Season 1944-1945 — By the Essex County Catholic Radio Choir

Each With Explanatory Commentary

1944 Dec. 3rd:	1) Benedictus qui venit (Perosi) (Theme Signature No. 1)
	2) Oremus pro Pontifice nostro, Riccardo
Dec. 10th:	3) Ave Maria (Schubert-Gounod, F. X. S. Arrangements)
	4) Ave Maria (Vittoria)
	5) Ave Maria (Gregorian)
Dec. 17th:	6) Gloria in excelsis (Gregorian — De Angelis)
	7) Domine Deus, Rex Coelestis (From Gloria by Rossini)
Dec. 24th:	8) O Jesu Deus Pacis
	9) Adeste Fideles
Dec. 31st:	10) Songs of Our Lands (Words: Frances Brown, Blind Poetess of Donegal) (Music: F. X. S.)

- 1945 Jan. 7th: 11) Nicene Creed, Part I (Gregorian — De Angelis)
 12) Nicene Creed, Part I (Missa Papae Marcelli — Palestrina)
- Jan. 14th: 13) Quartette from Rigoletto (Verdi)
 14) O Mother Blest (Marshall)
- Jan. 21st: 15) Father O'Flynn (Graves)
 16) Times Change (A Message to a New Mother — F. X. S.)
- Jan. 28th: 17) Pater Noster (Gregorian)
 18) Pater Noster (Niedermeyer)
- Feb. 4th: 19) La Vergine degli Angeli (Verdi) (Theme Signature No. 2)
 20) Cradle Song of 1915 (Kreisler)
- Feb. 11th: 21) Seven Last Words of Christ — Introduction (Dubois)
- Feb. 18th: 22) Seven Last Words of Christ — First Word: (Gregorian)
 23) Seven Last Words of Christ — First Word: (Dubois)
- Feb. 25th: 24) Seven Last Words of Christ — Second Word: (Gregorian)
 25) Seven Last Words of Christ — Second Word: (Dubois)
- Mar. 4th: 26) Seven Last Words of Christ — Third Word: (Gregorian)
 27) Seven Last Words of Christ — Third Word: (Dubois)
- Mar. 11th: 28) Dear Harp of My Country (Words, Thomas Moore
 Arrangement Patrick O'Sullivan
 29) When The Boys Come Home (Hay-Speaks)
- Mar. 18th: 30) My Gentle Harp (Londonderry Air — Words by Thos. Moore
 Arrangement Patrick O'Sullivan)
- Mar. 25th: 31) Les Rameaux (Palms) (Faure)
 32) Crucifixus (Rossini)
- Mar. 30th: 33) Seven Last Words: a) Gregorian
 (Good Friday) to 36) b) Figured Music of Dubois
- Apr. 1st: 37) Nicene Creed, Part III (Gregorian De Angelis)
 38) Nicene Creed, Part III (Palestrina — Missa Papae Marcelli)
- Apr. 8th: 39) Salve Regina (Commentary)
 40) Salve Regina (S. P. Waddington) (Rendition)
- Apr. 15th: 41) Trees (Kilmer-Rasbach)
 42) Agnus Dei a) Gregorian, b) Bizet
- Apr. 22nd: 43) Queen of Sorrows (A Message to one in Affliction)
 44) Just for Today (Seaver-Patridge) (O'Sullivan)
- Apr. 29th: 45) Only a Veil (Bp. Walsh)
 46) Tu es Petrus (Perosi)
- May 6th: 47) O Salutaris a) Perosi, b) Weber
 48) Tantum Ergo (Gregorian)
- May 13th: 49) Gartan Mother's Lullaby (Donegal Air)
 50) Mother Machree (Olcott-Ball)
- May 20th: 51) O Blame not the Bard, Part I (Stanzas 1 and 2)
 52) Same: Part II (Stanzas 3 and 4)
 Words: Thos. Moore — Arrangement Patrick O'Sullivan
- May 27th: 53) What the Flag Sings (T. A. Daly-Ecker)
 54) Pie Jesu Domine (Ecker)
- June 3rd: 55) O Lord I am not worthy
 56) Vers. and Response and Benediction Prayer (Gregorian)
 Adoremus in Aeternum and Laudate Dominum (Gregorian)
- June 10th: 57) Our Beloved Defenders (O'Sullivan)
 58) Super Flumina Babylonis (Palestrina)
- June 17th: 59) Mother of Exiles (Lazarus-F. X. S.)
 60) Good Night, Sweet Jesus (Curry)
- June 24th: 61) Prayer for a Perfect Life (Card. O'Connell)
 62) Ave. Verum (Nevins)

CONTENTS OF VOLUME II

Essex County Catholic Radio Broadcasts — Season October 1945 to June 1946
Instructions 35 to 83 inclusive, covering Chapters 2 to 12 of Baltimore Catechism
 and containing ten other addresses upon miscellaneous subjects

1945	Oct. 21st: 35)	Religion and Secularism	Archbishop Cushing
	Oct. 28th: 36)	The Holy Name Society	Father Donovan

BALTIMORE CATECHISM Chap. 2 On God

Nov. 4th: 37) God is a perfect spirit Father Sallaway
Nov. 11th: 38) God is a spirit infinitely perfect " "

BALTIMORE CATECHISM Chap. 3 On the Trinity

Nov. 18th: 39) The Blessed Trinity ” ”

BALTIMORE CATECHISM Chap. 4 On Creation

Nov. 25th: 40) The Creation of the World ” ”

Dec. 2nd: 41) The Angels " "

BALTIMORE CATECHISM Chap. 5 On Original Sin

Dec. 9th: 42) The Constitution of the Human Race " "

43) The State of Primitive Innocence ” ”

Dec. 16th: 44) The Trial, Temptation ” ”

45) and the Fall of Adam and Eve " "

Dec. 23rd: 46) The Punishments " "

47) of the Serpent " "

Dec. 30th: 48) The Punishments of the Woman ” ”

49) and of the Man " "

1946 Jan. 6th: 50) The Transmission of these Punishments " "

51) to the entire Human Race ” ”

Jan. 13th: 52) Personal Applications of " "

53) the Laws of Heredity " "

FIVE ADDRESSES UPON PRINCIPLES GOVERNING LABOR DISPUTES

Jan. 20th: 54) Manifestations of the Catholic Church's Interest
in Social Economic Conditions in Modern Times
Rev. William J. Kelley, O.M.I., LL.D.,
Chairman of N. Y. State Labor Relations Board

Jan. 27th: 55) The Management-Labor Relation Father Sallaway

Feb. 3rd: 56) Mr. Fairless' Letter to Pres. Truman " "

Feb. 10th: 57) Peace through Love, not Hate Monsignor Wright

Feb. 17th: 58) Guide-posts of the Almighty to
Industrial Peace and Prosperity Archbishop Cushing

BALTIMORE CATECHISM Chap. 6 On Actual Sin

Feb. 24th: 59) Actual Sin Part 1 Father Dolan

Mar. 3rd: 60) Actual Sin Part 2 " "

BALTIMORE CATECHISM Chap. 7 On the Divinity of Christ

Mar. 10th: 61) General Outline of Proof Father Donlon

Mar. 17th: 62) Christ in Prophecy ” ”

Mar. 24th: 63) God's Preparation for the Messiah " "

Mar. 31st: 64) Testimony of His Mother, Mary " "

Apr. 7th: 65) Argument from Christ's own Words " "

Apr. 14th 66) Argument from Christ's own Words (Continued) " "

Apr. 21st: 67) Argument from Christ's Deeds (Miracles)..... " "

Apr. 28th: 68) Argument from History of Church " "

BALTIMORE CATECHISM Chap. 8 The Life and Death of Christ

May 5th: 69) The Life and Death of Christ Father McLaughlin

BALTIMORE CATECHISM Chaps. 9 and 10

The Holy Ghost and the Works of Grace

May 12th: 70) The Holy Ghost and the Works of Grace,
Kinds of Grace: 1) Sanctifying; 2) Perseverance " "

May 19th: 71) Grace (Continued) 3) Actual; 4) Divine Virtues:
5) Vocation " "

BALTIMORE CATECHISM Chap. 11 On the Church

May 26th: 72) How to find the True Church of Christ Today " "

73) The Three Attributes of the True Church:

1) Authority; 2) Infallibility; and 3) Indefectibility " "

BALTIMORE CATECHISM Chap. 12 On the Marks of the Church

June 2nd: 74) Unity: the First Mark of the True Church...Father McLaughlin

75) (Same — Continued) " "

June 9th: 76) Sanctity: the Second Mark of the True Church " "

77) (Same — Continued) " "

June 16th: 78) Catholicity: the Third Mark of the True Church" "

79) (Same — Continued) " "

June 23rd: 80) Apostolicity:
the Fourth Mark of the True Church " "

81) (Same — Continued) " "

June 30th: 82) Summary of ECCRP 1945-1946 Season Father Sallaway

1945 Sept. 83) The Morality of the Use of the Atomic Bomb
(Contribution to a symposium upon that subject) Father Sallaway

1945 Aug. 15th: 84) V. J. Day Comment " "

MUSICAL SELECTIONS PRESENTED UPON THIS PROGRAMME

Season 1945-1946 — Each With Explanatory Commentary

Note: Whenever a double Instruction filled the allotted time, the musical offering was omitted this season. Consequently only thirty-four new musical numbers were prepared as contrasted with the sixty-two of our first season, it being our policy not to repeat any musical renditions. Nearly all the commentaries broadcasted either last season or this, have recently been published by the Radio Replies Press, Fathers Rumble and Carty, St. Paul, Minnesota, in the form of two pamphlets: "The Music of Ireland" and "The Music of the Mass."

63) Kathleen Mavourneen Crawford-Crouch

64) Requiem Introit a) Gregorian

65) b) Anerio-Sistine Choir

66) c) From Terry's Mass

67) Kyrie Eleison a) From Gregorian Missa De Angelis

68) b) Beethoven

69) Requiem Collect — Gregorian

70) Requiem Epistle — Gregorian

71) Requiem Gradual — Gregorian

72) Requiem Tract — Gregorian

73) Requiem Sequence: Stanzas 1 and 2 a) Gregorian

74) Dies irae . . . and Quantus tremor b) Verdi's

75) Requiem Sequence: Stanzas 3 and 4 a) Gregorian

76) Tuba mirum . . . et Mors stupebit b) Verdi's

77) Requiem Sequence: Stanzas 5 and 6 a) Gregorian

78) Liber scriptus . . . and Judex ergo b) Verdi's

79) Requiem Sequence: Stanza 7 a) Gregorian

80) Quid sum miser b) Verdi's

81) Requiem Sequence: Stanza 8 a) Gregorian

82) Rex Tremendae majestatis b) Verdi's

83) Requiem Sequence: Stanzas 10, 11 and 12 a) Gregorian

84) Recordare . . . Preces meae . . . Juste Judex b) Verdi's

85) Requiem Sequence: Stanzas 12, 13, 14 and 15

86) Ingemisco . . . Quaerens me a) Gregorian

Qui Mariam . . . Inter oves b) Verdi's

87) Requiem Sequence: Stanzas 16 and 17 a) Gregorian

88) Confutatis . . . Oro supplex b) Verdi's

89) Requiem Sequence: Stanza 18 a) Gregorian

90) Lacrymosa dies illa b) Verdi's

91) Requiem Offertory: a) From Terry's Mass

92) b) Gregorian

93) c) Verdi's Part I Domine Jesu Christe . . .

94) d) Verdi's Part 2 Hostias et preces . . .

95) Requiem Preface — Gregorian

96) Improperia (Popule Meus) Palestrina — Sistine Choir

INTERVIEW OPENING 1945-1946 SEASON

ESSEX COUNTY CATHOLIC RADIO PROGRAMME

Announcer: The Special Features Department of Station WESX, Salem, Mass. is happy to present an interview of the Reverend Francis X. Sallaway, S.T.D., Pastor of Sacred Heart Church, West Lynn and Director of the Essex County Catholic Radio Programme, which is heard exclusively through this Station on Sunday Afternoons, starting Sunday, October 21st, 1945, 4:00 to 4:30 p.m. with inaugural address of the new season by His Excellency Archbishop Cushing. Mr. Charles W. Phelan, President and Owner of the North Shore Broadcasting Co. will now conduct this interview. I present Mr. Phelan.

C. W. Phelan: Thank you, Mr. Walker.

May I first of all express to you, Father Sallaway, this Station's and my own appreciation of the outstanding programmes which you, with the cooperation of the Catholic Pastors and younger clergy of Essex County, have prepared and transcribed for our listening audience, during the last season of thirty weeks, from December 1944 to June 1945?

From the radio viewpoint we consider them a distinctive asset to our Station and are very happy to welcome them for another period of forty weeks, confident that they will bring again the same inspiration, illumination and consolation which have distinguished them in the past.

Do you plan, Father Sallaway, to follow the same general lines in your new presentations for the coming season?

Rev. F. X. Sallaway: Yes, Mr. Phelan, with only a few minor changes.

His Excellency, Archbishop Cushing, has suggested a little different plan than the one followed last year, a more concentrated search for new Reverend Speakers within the County, a plan involving more extensive training for a few individual priests, who will thus be prepared to take over longer periods or series of instructions than two or three Sundays.

Meanwhile, until several such speakers are found, and until they are ready to take over the work involved, His Excellency has asked me to continue as closely as possible along the lines we followed last year.

C. W. P.: Does that mean, Father Sallaway, that the main insistence will be upon simple, connected, instructions on the Catholic Religion, such as would be given by any priest approached, to a prospective convert or anyone interested through mere curiosity or any other motive?

F. X. S.: Yes, Mr. Phelan. And it also means that we shall endeavor to complete such a course of instructions within the coming year, if that is possible, i.e., in the forty, one-quarter-hour periods of radio time.

We are aiming at the creation of a comprehensive course of instructions, by the same voice and pen, simple, 14-minute treatments of the most important highlights of religious truth, with the definite goal of presenting the Catholic Faith in its entirety within a single year or at most two. We feel that this Essex County Catholic Radio Programme is an excellent nucleus, or practical testing ground, or experimental laboratory of such an idea. We even feel that once completed and perfected, there may be broader outlets, even national, for such a transcribed course. Thus could a nation-wide consciousness be created to the effect that such a complete course could be heard by radio, as well as procured by individual instruction from a priest.

Beyond that, Archbishop Cushing feels that a certain amount of modesty and timidity is natural for priests, especially the younger ones, when faced with an assignment to do radio work. They feel the need of a model to follow, some plan that has been tried out successfully to meet a local need, over a smaller Station.

He wants his priests to be ready to make effective use of all such radio opportunities as are offered to them. These opportunities are presented more frequently by the smaller, independent Stations than by the larger networks. Also fewer restrictions upon the originality and daring of the Director, are placed by the smaller Stations than by the larger networks. Your own Station, Mr. Phelan, is an outstanding example in this respect. Our only censorship has been our own discretion. And no matter how complicated or expensive the cooperation we have desired, it has been promptly and graciously forthcoming from your Station and personnel.

C. W. P.: I understand Father Sallaway, that your plans for an Essex County Catholic Radio Choir have not made the progress you had hoped for by this time, and I am sorry that our lack of a studio organ has hampered your efforts in no slight way.

F. X. S.: Last year, without such an organization, we managed somehow to prepare and present without a single repetition sixty-four musical numbers of all styles and types. We feel that even a religious radio programme need not confine its musical offerings to religious music exclusively. Nor did we do so by any means last season.

In fact, we plan to specialize about equally, this coming season, in the following types of music:

Religious: subdivided into a) liturgical and b) non-liturgical (according as it is permissible in church services or not)

Also subdivided into a) Latin-texted (Gregorian and modern Masses and motettes)

b) English-texted (Hymns, semi-popular religious songs, both classic and modern)

Non-Religious or Profane or Secular Music, subdivided into a) operatic, and b) nationalistic, such as folk-songs.

This division opens up many surprising opportunities for entertainment and instruction, doubly so when the musical offerings are preceded by explanatory commentaries treating plot backgrounds, literary, scriptural, historic and patriotic content. Thus do many songs find themselves unexpectedly within the interest orbit of the radio audience, Catholic and non-Catholic equally.

For instance: the best Irish music is strangely a very much neglected field in this generation. Similarly Italian, French, Spanish, Polish, German and Russian music can be fascinatingly presented in due time and order. There are no doubt several priests in Essex County well able to do justice to these separate themes, certainly at least with regard to the religious music of all these countries.

As for myself, I have given extensive enough a study to Irish music to enable me to fill without any difficulty a year's programmes with presentations of it, presentations which would be enlightening historically to the general public as they would be entertaining musically.

In fact, we plan to devote the coming year mainly to an about equal emphasis upon the Music of the Mass (stressing especially the Requiem Mass,) and the Music of Ireland. We have prepared a 40 page pamphlet entitled: **The Music of Ireland:** Radio Commentaries upon 34 representative Irish Songs, which we shall be glad to send with the compliments of the Essex County Catholic Radio Committee to all who write to this Station requesting a copy.

C. W. P.: Do you expect, Father, this proposed Choir to handle all that music?

F. X. S.: Unless it could produce any kind of music I might want, it would scarcely fill the bill. But fortunately we have at our disposal this year another musical organization upon which I shall no doubt depend for perhaps as much as one half of the music desired: viz., the St. John's Ecclesiastical Seminary Choir, fifty young male voices, expert in Latin and in the liturgical chants and modern choral compositions.

They have recently been enriched by the acquisition of Monsignor Rella's personal library of Sistine Choir manuscripts purchased by His Excellency the Archbishop of Boston.

Thus we look forward to another year during which we hope to create through whatever agencies become available to us, a transcribed library primarily, but not exclusively, of Catholic Church music, each selection of which will be explained by appropriate and adequate commentary. Such a library does not exist at present but with due patience we hope in the course of time to make one available for national distribution.

C. W. P.: You certainly aim high enough, Father Sallaway. I hope that you will succeed in finding talent enough in Essex County to scale such heights.

F. X. S.: If not in Essex County, Mr. Phelan, we shall have to try elsewhere. Personally I am still inclined to believe that despite some actual discouragement and failure in our past attempts, a mixed choir of four sopranos, four tenors, four contraltos and four basses, all expert musicians with a thoroughly capable and versatile director and organist, can be found in almost any County, but not unless they make their availability and willingness known to us by applying to this Station as candidates for such an organization.

THE MORALITY OF THE USE OF THE ATOMIC BOMB

A Contribution to a Symposium upon the subject broadcast over Station WESX
Salem, Mass., September, 1945

Rev. Francis X. Sallaway, S. T. D., Director Essex Co. Cath. Rad. Programme

With increasing information about the devastation caused by the atomic bomb, the question of the morality of its use cries ever more insistently for a clear definite answer. The report of its physical effects potential and actual has been given by scientists, chemists, newspaper correspondents and physicians. To determine its military value is the province of military strategists and authorities. To control its ownership is the responsibility of statesmen. To discuss its morality is the business of none of those. Of that, the Church of God is the ultimate and only legitimate judge.

By its morality, we mean: Is its use permitted by the laws, not of military need or man-made even international law, but by the laws of right and wrong which God Himself has promulgated to guide the consciences of all men? Only experts in the divine Law can determine and proclaim with any degree of accuracy or authority whether it may be used legitimately, no matter what its other advantages or disadvantages may be. All such other issues are aside from the question we are now discussing.

As far as I have been able to observe to date, editorials in the Catholic Press have unanimously condemned its use as contrary to the law of God. If evil in itself, it cannot be justified by any military advantage because **the end does not justify the means**: i. e., even a good end never justifies the use of evil means.

Editorials in the *Boston Pilot* — Father Michael J. Ahern, S. J. whose pronouncement upon the Yankee Network September 2nd was published in the following Saturday's *Pilot* — a correction by Monsignor John J. Wright, S. T. D., Secretary to Archbishop Cushing, of certain editorial statements of a Boston newspaper, — all these voices for us locally have treated the subject with clear logic and in simple English.

Many people accustomed to look to the *Catholic World* for their conscience-guidance upon current affairs, have been awaiting with interest and eagerness the September issue of that magazine, feeling that its Editor, Rev. James M. Gillis, C. S. P., would treat this explosive subject in no uncertain sentences. The editorial by this distinguished moralist and journalist, has just appeared and is by no means a disappointment. It lives up to all expectations. In view of its timeliness and authority, I would respectfully submit it to your thoughtful consideration. From now until the end of this broadcast, I quote Father James M. Gillis' September *Catholic World* Editorial in its entirety.

"For days and weeks after the dropping of the first atomic bomb on Japan, there was a landslide of comment, scientific, pseudo-scientific and fantastic opinions, explanations, rejoicings, and even of thanksgiving to God. Somewhere in the enormous mass of matter dislodged, as it were, by the bomb, there may have been a moral judgment, apart from the Pope's. If so, I confess I did not find it though I searched diligently. What I hoped to discover was an expression of the conviction in my own mind that we, the people of the United States of America and perhaps with us the people of Britain, have struck the most powerful blow ever delivered against Christian civilization and the moral law. I would call it a crime were it not that the word "crime" implies sin and sin requires consciousness of guilt. Even more deplorable than the act itself is the fact that those who prepared the bombing, those who carried it out, and the whole nation — or two nations — which welcomed the news of it, seem to have had neither doubt nor scruple about its morality. It is pathetic and tragic to the last degree that whole peoples whose civilization is called Christian, that is to say whose beliefs and traditions, moral and religious, are presumably founded on the Gospel, had to all appearances no doubt that what was done was permissible and laudable.

**What,
No Moral
Principle?**

**No Idea
of Evil**

It has been quite obvious since August 5th, *dies magna et amara valde*, (a great and bitter day), that few if any commentators have wished to stand in the path of the landslide of approbation. I have no desire to be a martyr, sacrificed to public opinion; I do not delude myself with the fancy that my opinion is of even infinitesimal importance. But simply to relieve the pressure upon my conscience, I here and now declare that I think the use of the atomic bomb, in the circumstances, was atrocious and abominable; and that civilized peoples should reprobate and anathematize the horrible deed. It may turn out that in this opinion I shall be all alone: I write too early to know. I may also be wholly mistaken. But let this opinion be recorded: the action taken by the United States Government was in defiance of every sentiment and every conviction upon which our civilization is based.

**The Negation
of Our
Civilization**

Some time ago in this magazine (May, 1944, and August, 1944), we carried a

discussion of the morality of indiscriminate or "saturation" bombing, the kind that is done for the primary purpose of destroying civilian morale without regard to what is known to the theologians as *Moderamen inculpatae tutelae*, (moderation for the sake of safety of the innocent or provision for the protection of non-combatants.) It would require a dissertation to explain that principle adequately, but it may be expressed with sufficient accuracy in two sentences. First: it is morally permissible to bomb objects of military importance, railroads, bridges, munitions dumps, factories producing instruments of war, even if in doing so, one unintentionally kills innocent persons. Second: it is not morally permissible to bomb innocent people directly and purposely.

Suffice it now to say, without repeating the argument, that I see no reason to make a distinction in favor of an atomic bomb over any other kind of bomb. Rather the contrary. The more destructive the instrument the more grievous the crime. Nor will it do to say that the population of Hiroshima was warned by bulletins dropped from planes in advance. It is absurd to think — and as a matter of fact

Let There no honest person would say he thinks — that 350,000 people can
Be No vacate a city. And when a bomb, as we have seen in the dia-
Hypocrisy grams, destroys all life within a circumference of 200 miles or
more, it would be adding insult to injury to say that the inhabitants
of that city, should have got out of the way. Let us not combine
cruelty with hypocrisy, and attempt to justify wholesale slaughter with a lie.

Japan complained that the bombing was a violation of international law, and in particular of Article 22 of the Hague Convention. One American apologist retorted — as if it made any difference — that Japan had not signed the Hague Convention! We signed it, and that suffices.

Furthermore the point in question is not the Hague Convention, but the universal and everlasting moral law. And here we come upon the essential evil.

Specious The American people have for some years past been indoctrinated
Arguments with the heresy that there is no such thing as a universal, ever-
lasting moral law. Professors of ethics (whose ideas slowly seep
down into the popular mind) say there is no Absolute, that is to

say, no God; and that if there were, we have no means of knowing His mind, or even if He is a person and has a mind; that there is no such thing as Natural Law; that laws are temporary and arbitrary, made up, so to speak, as we go along; that the law which served our ancestors may be obsolete in our days; that morals are only *mores*, customs which come and go; that in consequence an action held immoral (as for example President Roosevelt and Prime Minister Churchill held obliteration bombing immoral in 1939), may become moral by 1945; and vice versa; that it is irrelevant therefore to quote ourselves of yesterday as a guide or a norm to ourselves of today; that to be specific, the atomic bomb might have been con-

No Verities, sidered an immoral instrument before it was invented, but that
No Principles once invented and used, it becomes ethically good; that it would
be diabolical if used by our enemy before we had discovered it,
but that it is something for which to thank God, as Mr. Churchill

did, if we discover it and employ it first. Evidently this is ethical anarchy. But it is the ethics of the ordinary man in the street and of the usual professor in the university. If that kind of "ethics" prevails, our Christian civilization will dissolve in a gas like the bodies of the 100,000 or 300,000 victims of the first atomic bombing. Nothing remains but nihilism.

No discussion of this question however incomplete can neglect the argument that the atomic bombs were used to bring about a quicker surrender of the Japs and thereby in the end to save lives. The plea is specious but unethical. The end does not justify the means. It is not permissible to do evil that good may come. If obliteration bombing is evil — and such alone is the question — it cannot be made good by the supposition or even the certainty that it will in the long run be more merciful than a surely legitimate way of making war.

I have said above — or rather have supposed — that the use of the atomic bomb was approved by the people at large. It is gratifying to know, however, that they did not accept the news with jubilation. On August 8th, three days after the news broke, Phelps Adams in the New York *Sun* said:

"For forty-eight hours now, the new bomb has been virtually the only topic of conversation and discussion in Washington. For two days, it has been an unusual thing to see a smile among the throngs that crowd the streets. The entire city is pervaded by a kind of sense of oppression and among many persons there is a sense of fear that forces some to admit — a little shamefacedly — that they would be happier if this \$2,000,000,000 gamble had failed and if the knowledge humanity had just gained in the laboratory could somehow be bundled up in a sack and lost in the river like an unwanted kitten."

Perhaps after all the people are wiser than their leaders. The professors and the philosophers forbid them to believe that the moral law is universal and everlasting. But that "sense of oppression" and that "shamefacedness" are an indication that the law of God is written in the fleshy tablets of the heart of man. May it never be erased."

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)
(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times.

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communions: For Men of Parish on First Sunday of the Month.
For Women of the Parish on Second Sunday of each Month.
For Boys of the Parish on Third Sunday of each Month.
For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

PARISH SOCIETIES, ACTIVITIES, etc.

Rosary and Benediction: Sunday afternoon 5:00 p.m.

Sunday School: In Lower Church immediately after the 8:30 Mass for all Children up to High School age who do not attend Parochial School.

Weekly Novena Devotions in honor of Our Lady of Perpetual Help, Mondays 7:25 p.m.

Monthly Holy Hour: First Friday of each month 7:30 to 8:30 p.m.

Convert Instruction Class: Weekly in Rectory Sunday evenings 7:30 and by special individual appointment at other times.

Holy Name Society: Meetings after Monthly Communion Mass 9:30 on First Sunday of each Month.

Sacred Heart Youth Club: Meets every Wednesday Evening 7:00 p.m.

Women's Sodalties: Meetings in conjunction with Weekly Novena Devotions on Monday evening 7:25 p.m.

Choirs: Children's for 8:30 High Mass; Junior (High School Girls) Choir for 9:30 Mass; Senior Choir for 11:00 Mass; Congregational Singing at 12:00 Mass; All rehearsals at times designated by their respective directors. **Altar Boys Society**, likewise.

Boy Scouts and Girl Scouts meet weekly in Sacred Heart School and St. Anthony's Hall respectively, under supervision of their own Scout Leaders.

Girls Drum Corps: Meets Thursdays at 6:00 p.m. for rehearsal.

St. Vincent De Paul Society: Meets weekly in Rectory on Monday evenings.

Legion of Mary: Meets in Rectory every Friday 7:15 p.m.

Propagation of the Fatih Society: Meets monthly on the 1st Friday, after the Holy Hour.

Sacred Heart Catholic Women's Club: Meets Monday evenings at 8:30 in St. Anthony's Hall and conducts a Weekly Whist Party on Tuesday evening at 8:30 in St. Anthony's Hall.

PROGRAMME FOR WEEK OF OCTOBER 21st, 1945

V-J DAY COMMENT — REV. FRANCIS X. SALLAWAY, S. T. D.

Broadcast over Station WESX, Salem, Mass.

August 15th, 1945

Today is a day of glory, of pride, of gratitude and of exultation:—of glory, in a tremendous task accomplished, manifesting more than a great national unity, indeed an international unity such as this world has never before witnessed; of pride, in the devotion and self-sacrifice of our armed forces and citizenry, a willingness to suffer anything that our liberties be retained and shared by all other nations of the globe; of gratitude, to those called upon to make the supreme sacrifice of life itself; of exultation, that our efforts have been crowned with success. Too well do we know that idealism does not always prevail over physical might. And so, when it does, after such a titanic struggle, especially when powers rightly deemed still formidable, collapse so suddenly and completely, it is no wonder that our relief and joy know no bounds. Probably never in the memory of any living man has there been more cause for hearts to rejoice than in this present hour. Never has a more terrifying tornado ceased to blow. Never has the exhaustion of nations been more complete. Never has a greater burden of temporal sorrows been lifted from the minds and souls of men. There will be all sorts of manifestations of this universal relief. Small wonder if some of them be inappropriate, boastful, hateful, spiteful, revengeful. Our hearts are not unlike atomic bombs bursting with joy unconfined.

Strangely insensible would any person be whose very soul had not been shaken to its utmost depths by the staggering events of the last five years. We have all experienced moments which have left our senses reeling, our confidence in any worldly or earthly security stunned. We have seen all the power of regimentated nations at first successful, then fail. We have seen ruthless arrogance become cringing fear as the power of other nations slowly emerged from seeming defeat, gradually rolling back by patient concentrated effort the all but irresistible flood of fire and steel. We have heard explanations, appeals, boasts, prophesies, threats. We have been buried under a Niagara of propaganda until Truth has seemed a stranger to words, a battered, irreconizable wanderer upon the face of the earth without a home to call her own. We wonder at last whether any man can make a single statement that some section of this globe with its controlled presses will not deny, twist, distort or ridicule.

If a priest, for instance, were to make a statement and call it truth, we know that there are legions who, before it could be uttered, would brand it as untrue just because it would be the voice of religion. But the voice of religion, nevertheless, is the most persistent echo of truth which has or ever can sound amidst the clash and turmoil of this earth's passions and greeds. The Church of God has watched the tides of empire ebb and flow for twenty centuries. In vain has she cried to the storms in men's hearts . . . "Peace . . . be still." In vain has she reminded nations, "You were not made for these things. These baubles of time, commerce, spheres of influence, supremacy over your fellow men whom you murder, enslave, annihilate, these tinselled glories are not the true prizes of life! There is only one true goal, one destiny, set for individuals and nations by your Creator and that is to know Him, to do His will, not your own, to love Him and your neighbor as yourself."

Religion has played no small part in the building up of the courage and morale which underlie our victory. But we cannot overlook the fact that baser motives have been injected. We cannot be blind to deliberate hate programmes. We shudder at the effects of these programmes in the plans of our enemies. But we are not free from them ourselves. We paint our enemies as black as they paint us in return. Have we for instance ever been told that if any people in the world, purely on the basis of population, have a natural right to more territory upon which to live, it has been the Japanese people with one hundred million souls and bodies cramped into a space scarcely larger than the New England and Middle Atlantic

States and mostly barren at that? Yet could they ever hope to get it, except by conquest? Admitting their savagery, what else should we expect from a people bereft of Christian principles? And who shall say by whose fault it is that they possess neither Faith, Hope nor Charity? Some very disturbing answers could be given to such questions, but this is not exactly the time nor place for them. Beware however of hate programmes, no matter in what guise they may appear!

We are spending as much of our time these days as possible glued to our radios, drinking in the words of one news commentator after another, lest any detail of each hour's events escape us. Then along comes another commentator with an analysis covering a longer range: the story behind the news, and so on. Has it ever occurred to you that the Creator of the world and of mankind might have an analysis of the state of the world covering a still longer range? Have you ever imagined what sort of commentary might come through your loud speaker, if suddenly you were startled to hear an angelic announcer say: "Calling all human listeners: Almighty God will now interpret for you the events of the hour." The thought set me wondering what He might say.

No doubt He would have some message of consolation for the hearts of those who measure this war in terms of personal loss. He would assuage as only He could, the grief and pain of those parents and wives who have suffered deeply and yet through no fault directly or indirectly of their own, quite like His own divine Son, Jesus Christ. Nor would He be unlikely to speak in encouraging and rewarding language to the soldiers themselves, words of appreciation of their unselfish devotion to noble ideals of self-sacrifice for the benefit of their country and their fellowmen everywhere. "Greater love than this no man hath, that he lay down his life for his neighbor." He would certainly say to all who deserved them, things that would fill their hearts with peace, joy, satisfaction and pleasure.

But neither would He through fear of criticism of His words as untimely, inappropriate or inconsiderate, refrain from saying harsh things as well to those who might deserve them, if he judged that men should be reminded of some things unpleasant to their ears. Especially if His time were limited by the impatience of His hearers, as unfortunately it usually is, He might for that very reason, speak in a vein that would be doubly strong.

I wonder indeed whether Almighty God, who has now through secondary causes brought about the events of today, I ask myself whether, as He looks down from heaven, He exults unreservedly with us the victors and condemns as we do, with scarcely any excuse, the vanquished. If He were to be invited by the broadcasting networks of the world to analyze for us the news of this hour, might He not say to us, "I have seen fit to permit your arms to prevail. I have at last answered your prayers and given you victory and peace. Do you think it is because I love you more than I love my other children? Is it because you have loved me more fervently than they have? Have you kept my word any better than they have in private and national life?"

Perhaps so, perhaps not. The reason why God has given us the victory is His own secret but at least this much is no secret — His test of success in life is love of Him and of our neighbor. And all men, Germans and Japs included, are our neighbors . . . nay more . . . brothers . . . children of a common Father. This world is **His** Kingdom, not the plaything of governments and terrorists to be bartered and juggled to the advantage of some and the disadvantage of others, regardless of human rights and duties laid down in His eternal laws of right and wrong. He has placed the power to build anew in our hands. It is a solemn and an awful responsibility. We are likely to cry out in our hour of triumph, "At long last, **OUR** Kingdom has come." In the depths of that humility which all the terrifying suspense of past years should have taught us, we should rather pray, "Our Father, who art in Heaven . . . our true country . . . help us now to temper our joy and gratitude to Thee with the remembrance of Thy law of love. Give us the glory of being the instruments chosen by Thee to make at long last **Thy** Kingdom come, — to do Thy will on earth as it is done in Heaven." That is what makes Heaven, Heaven and only that can make a Heaven of this Valley of Tears.. "Unless it is truly **Thy** Kingdom that has come at last upon this weary stupid world of ours, this is for us no V-Day at all, but merely another defeat of Thy will by blind, selfish children preparing for themselves another day of wrath and judgment at Thy hands, O God."

PROGRAMME FOR WEEK OF OCTOBER 21st, 1945
22nd Sunday after Pentecost Mission Sunday (3rd of Month)

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS: Frank E. Dwinell.

Announced High Masses: John Hussey, 6th Anniv. H.M.R. Tuesday 7:00 a.m.

2) BANS OF MARRIAGE:

3rd time: William Costin and Angela Rich

2nd time: John J. Martin and Gertrude L. Clancy

1st time: John F. Healey and Agnes B. Witzell

3) LETTERS:

Read Archbishop's Letter on Missions.

4) COLLECTIONS:

1) Collection for Missions today. In view of His Excellency's consuming interest in the success of this collection we bespeak your extra generosity to it.

2) Over one hundred dollars more came in last Sunday in delayed donations to the Grand Annual Parish Collection which brings this year's total to about the same as last year's. Thank you also for the Monthly Parish Fund contributions last Sunday which remained normal even in view of all the other collections just at this time of year.

5) ORDO:

6) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) commences its new 1945-1946 season today, Oct. 21st, 1945, and will be heard every Sunday 4:00 to 4:30 p.m. Today's Speaker: Most Rev. Richard J. Cushing, D.D., Archbishop of Boston. Musical Programme: 1) Kathleen Mavourneen, 2) Oremus pro Pontifice Nostro.

7) MISCELLANEOUS ANNOTATIONS:

a) (Regular Devotions):

1) Rosary and Benediction Sunday 5:00 p.m. lower church.

2) Novena Devotions Monday 7:25 p.m. lower church.

b) (Sodalities, etc.) Members of the Holy Name Society Officers' Training School will meet in Immac. Concept. School, Salem, Mass. today at 3:00 p.m.

c) (Communion Sundays) Next Sunday, for Girls of Parish.

d) (Social Activities):

1) Roller Skating Party for Sacred Heart Youth Club at Nahant Tuesday evening. All will meet in lower church 6:45 p.m. for busses. For further details consult Father Sullivan.

2) Usual Tuesday evening Whist, St. Anthony's Hall 8:30 p.m.

e) It is a pleasure to announce that Chaplain Jeremiah F. Gearan was recently promoted to Lt. Commander.

f) Annual Parish Visitation: The priests will visit during the coming week the section of the parish west of Boston St. between No. Federal St. and Perley St. We take this occasion to express our appreciation of the cordial reception given by all to the priests on their visits to you.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*
Rev. John F. Mullin, S. T. D., *First Assistant* Rev. Joseph G. Sullivan, *Second Assistant*
Rev. James H. Coffey, *Third Assistant*
Rectory, 571 Boston St., West Lynn Tel. LYnn 3-8047
Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

PROGRAMME FOR WEEK OF OCTOBER 28th, 1945

23rd Sunday after Pentecost — Feast of Christ the King (4th Sunday of October)

1) PRAYERS:

Rev. Albert Readdy Gloucester, Timothy Curley, Thomas Corbett.

2) ANNOUNCED HIGH MASSES:

Rev. Thomas J. Broderick, 1st Anniversary H. M. R., Friday, 8:00 a. m.

John A. Power, 1st Anniversary H. M. R., Friday, 7:00 a. m.

For the deceased relatives and friends remembered by Parishioners: Solemn High R. M., Friday, 9:00 a. m.

3) BANNES OF MARRIAGE: 3rd time: John J. Martin and Gertrude L. Clancy. 2nd time: John F. Healey and Agnes B. Witzell.

4) LETTERS: 1) Archbishop's House, Lake Street, Brighton, Mass.

Dearly Beloved in Christ:

The "Membership Campaign" of the Holy Name Society opens in every parish of the Archdiocese on this appropriate Feast of Christ the King.

During the past few months we have had two major indications of the collective loyalty to God of our Catholic Men. Last June the "Holy Hour for Men" was an event never to be forgotten. Thirty-one thousand men thronged Fenway Park in one of the greatest professions of faith ever made in this Country by a congregation composed entirely of men. Again, in the week-ends of this October, we have held the "Training Schools" for the parish officers of the Holy Name Society. Some three thousand men have attended these sessions, pledging their time, talents and efforts to the work of building and maintaining a strong unit of the Society in their respective parishes. These are emphatic proofs that our Catholic men are eager to support the "Membership Campaign" which we begin today.

To every Catholic man in the Archdiocese we address a personal invitation to join the Holy Name Society. Whatever may be your age or vocation — young or old, business or professional men, laborers or mechanics — there is need for you in this spiritual organization of Catholic laymen. As your Bishop, I urge you to gain countless spiritual privileges which the 700-year-old Holy Name Society offers you. I beg you to unite with your fellow-Catholics in the great works of corporal and spiritual mercy which the Confraternity promotes! Its rejuvenated spirit and broader program open up new possibilities of personal holiness for every member, and of a more compact union in charity with all our neighbors.

The priests of the parish will outline today and next Sunday the details of the "Membership Campaign." May our men respond whole-heartedly to the campaign slogan, "Every Catholic Man a Holy Name Man" in the service of Christ, Our King!

Devotedly yours in Christ, Richard J. Cushing, Archbishop of Boston.

Note: Special Broadcasts today upon this campaign: WNAC 1:30 p. m.; WLLH 1:45 p. m.; WLAW 6:30 p. m.; WESX 4:00 p. m.

Archbishop's House, Lake Street, Brighton, Mass.

Reverend and dear Father:

I have been asked by the Treasury Department to call to the attention of our people the Victory Loan Drive which is beginning Monday, October 29. The period of the Victory Loan is from tomorrow until December 8, and its purpose is to meet the deficit caused by the long and bitter War which has now been won. The Treasury Department has chosen for the slogan of this Drive the words: "They finished their job — let's finish ours!", and we are asked to remember our responsibility to support the Drive by the purchase of Victory Bonds.

Faithfully yours in Christ, Richard J. Cushing, Archbishop of Boston.

(Continued on page 4)

INAUGURAL ADDRESS 1945-1946 SEASON
ESSEX COUNTY CATHOLIC RADIO PROGRAM
October 21st, 1945

RELIGION AND SECULARISM

Most Reverend Richard J. Cushing, D. D., Archbishop of Boston

I propose to speak to you on the subject of religion. Religion is not a hobby, an extra added to life to give it a form, a decoration, a dignity or an interest. Religion is not a toy, not even a liturgical, an ecclesiastical or a theological toy. It is something that has to be lived. To a great extent, in this matter as in many other matters, we get out of religion what we put into it. There are those who accept religion with their reason alone, reserving all else, refusing to deliver up the citadel, namely the will. But if the will is not surrendered, nothing is surrendered. It is not enough to know one's faith, to be able to answer catechism questions. The fact is that the theologians, the student of religion, may be a greater stranger to its vital realities than a poor old woman who can neither read nor write.

The routine observance of religion leaves us impoverished. If we take our place at the Communion Table casually, we cannot appreciate the taste of the divine bread. We can never discover that it is a divine food intended to nourish, to build up and produce a rich and plentiful supply of spiritual blood. If we go to confession and examine our conscience with the least serious, the least attentive part of ourselves, we will never make progress in the spiritual life. The corporate and outward performance of religion are of great importance but they must be actualized. Otherwise they will foster the dangerous delusion that a practising Christian is just one who goes regularly to church.

Religion is something which by its very nature must develop the entirety of our life. Its dwelling place is at the center of our being and its circumference is the sum total of our activities. Every human problem is at heart a religious problem. The one thing that you may not do with religion is to isolate it. It refuses to be isolated. To attempt to turn religion into a mere Sunday business, to confine it to the church pew, is to play straight into the hands of that subtle modern evil, secularism.

Secularism is willing to admit that religion serves a purpose, but it is neither a useful nor a practical purpose. Secularism insists upon religion minding its own business, its business being to baptize us when we are born, to comfort us when we are sick and to bury us after we are dead. But with that tense and teeming drama that lies between the cradle and the grave, with our love making and money making and all that, religion, says Secularism, has nothing to do.

What ails modern society is the separation of the spiritual from the material and that is Secularism. When religion has nothing to do with education, education is only information — plenty of facts and no understanding. When religion has nothing to do with politics, politics is only factionalism. Turn the rascals out — so that our own good friends can get in. When religion has nothing to do with business, business is only commercialism — let us get all we can while the getting is good.

I appeal to you, therefore, my dearly beloved friends in Christ, to defend religion by the style and the quality of your lives. God must become the center of our personal thoughts and activities. A passion for the things of the Gospel must take hold of us. The future is going to depend on whether we Christians

are willing to leave off supporting un-Christian things or whether we are prepared to rise to the full height of our stature.

The only thing that can stand up against the soul-destroying forces of our day is our spiritual energy. If Christianity lives, really lives, in the lives of Christians, then Christianity has little to fear. The forces that count are spiritual forces. These alone have vitality. At the moment, the world is ripe for a spiritual revival. The process of secularization has worked itself out and thoughtful people everywhere are getting tired of Mammon and all his works. It may well be that a reaction is at hand. If this be so, then our mission is to be pioneers in this movement of spiritual revolution.

The Anti-God campaign in some countries will never succeed because the people of those countries are at heart and soul too deeply religious to allow such a thing to happen. We must not confuse the destruction of the forms of religion with the destruction of religion itself. The house of religion may still stand intact even after all its furniture has been broken up. The enemies of the Christian religion have constantly failed to understand this truth. They cover the countryside with religious ruins, destroy churches and kill priests and then flatter themselves that they have made an end to the whole business of religion. But it is not so easy as that. The persecutor can do so much and no more. The dwelling place of religion is deep down in the human mind and heart and soul. In that secret and inaccessible lodging, it burns like a fire and flares like a torch. And how are you going to make war on that? With what weapons will you fight it?

A thousand times in History the world has gone forth with firm step and high spirits in order to do battle with this intangible thing known as religion which it feels but cannot see, which flits around and then flaps against its cheek but is a target that neither sword nor bullet can reach. The persecutor charges and slashes and fires his volleys and is mocked by a foe who dwells in another sphere.

We must convince ourselves once for all that in order that the church may recover her lost ground and successfully combat the forces that are gathered against her, each single one of her members has to play his or her own part. All the tragedies of Christendom have arisen from the failure of individual Christians to allow their entire life to be influenced by their faith. Wherever and whenever the faithful lapse into a mere external performance, religion loses contact with life and the world drifts away from it. Christian principles and Christian culture can come into contact with society only through us.

Nothing is so important today as the deepening of our religious, our spiritual life. We are strong only in proportion to our spiritual strength. It is our spiritual vitality and energy that alone can stand up against the irreligious forces of our age. Our numerical strength alone will not help us. In Religion it is the quality of the individual that matters most and one fervent person can do more than a thousand half-hearted people however well organized they may be. It is our individual work that will be the strength or weakness of our Christianity. We must lean more upon ourselves and less upon our collective value. We shall have to rid ourselves of that easy-going mentality which simply relies on figures and statistics.

Each single Christian is called upon to become a pioneer in the movement of spiritual revolution. No one is placed either so low or so high in the social scale as to be outside the scope of this crusade. More than ever before, the future of religion is going to depend on the spiritual stamina of the ordinary lay Christian and it is high time that we united to banish secularism from education, from business, from politics, and even from our armed forces. To be successful we must begin with ourselves and give religion its proper place in our daily lives.

PROGRAMME FOR WEEK OF OCTOBER 28, 1945 (Continued)

5) COLLECTIONS:

Thanks for last Sunday's Mission collection which amounted to \$508.00.

6) ORDO: Wednesday, Vigil of All Saints' Day is a Fast Day.

Confessions Wednesday afternoon and evening at usual hours.

Thursday, Nov. 1st is All Saints' Day, a Holyday of Obligation. Masses: 6:00, 7:00, 8:00, 9:00, and 10:00 a.m. (All down-stairs). (Seat Money will be donated to the Sacred Heart Conference of St. Vincent de Paul Society.)

Friday is First Friday of November and the Feast of All Souls.

Confessions Thursday afternoon and evening at usual hours.

Masses: 6:00, 7:00, 8:00, 9:00, and 10:00 a.m. (All down-stairs).

Note: The 9:00 o'clock Solemn High Mass will be offered for the repose of those souls listed by Parishioners in All Souls Envelopes. These lists should be passed in at latest by Thursday evening after Triduum exercises, so that list may be prepared for reading from the pulpit during the Offertory of the All Souls Solemn Mass on Friday at 9:00 a.m. as the Memento of the Dead and the intention of that Mass. Besides that Mass, six other Masses during November will be said for the same intention.

Note: A plenary indulgence applicable to Souls in Purgatory may be gained upon usual conditions of confession and communion, for each visit to the church on November 2nd, during which six Our Fathers, and Hail Marys and Glorias are said for the intention of the Pope.

Evening Devotions this week: a) Sunday, 5:00 p.m. Rosary and Benediction.

b) Monday, 7:25 p.m. Novena Devotions to Our Lady of Perpetual Help.

c) Tuesday, Wednesday and Thursday evenings, 7:30 p.m. Triduum for the Holy Souls in Purgatory.

d) Friday, Holy Hour, 7:30 to 8:30 followed by Monthly Meeting of the Society for the Propagation of the Faith.

Saturday morning, 10:00 o'clock, Meeting of all Altar boys.

7) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. Daniel J. Donovan, Exec. Sec. Archdiocesan Union of Holy Name Societies. Subject: The Holy Name Society and the Post-war World. Musical Programme: Introit of the Requiem Mass. a) Terry's Mass, b) Gregorian by the Monks of Solesmes. c) Classic Polyphony by Anerio, sung by Sistine Choir.

8) MISCELLANEOUS ANNOTATIONS:

a) **(Regular Devotions)** (See special listing of same above.)

b) **(Sodalities, etc.)** (Also specially listed this week above.)

c) **(Communion Sundays)** Next Sunday for Members of Holy Name Society and all the men of the Parish.

d) **(Social Activities)** This Parish will conduct three Halowe'en Parties for all the children in the district, (Catholic or not) in the Sacred Heart School on Hallowe'en, Wednesday afternoon and evening.

1st party, Kindergarten to 4th grade inclusive, 3:30 to 5:00 p.m.

2nd party, 5th grade to 9th grade inclusive, 7:00 to 9:00 p.m.

3rd party, 10th, 11th and 12th grades, 9:00 to 11:00 p.m.

e) **(Surfacing of Sacred Heart School Yard)** I had hoped that the Grand Annual Collection would have been sufficiently increased to have permitted me to take on the expense of a couple of thousand dollars or more to improve the appearance of the School Yard before the winter. In this I was disappointed but still am tempted to incur a debt to that amount rather than let it continue in its present condition. (Interested Contractors please take notice.)

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*
Rev. John F. Mullin, S. T. D., *First Assistant* Rev. Joseph G. Sullivan, *Second Assistant*
Rev. James H. Coffey, *Third Assistant*
Rectory, 571 Boston St., West Lynn Tel. LYnn 3-8047
Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

GENERAL PARISH REGULATIONS

- Sunday Masses:** (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)
(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon
- Holydays:** 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.
- Baptisms:** 3:00 p.m. Sundays in Rectory. Or by special appointment at other times.
- Confessions:** Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.
- Monthly Communion:** For Men of Parish on First Sunday of the Month.
For Women of the Parish on Second Sunday of each Month.
For Boys of the Parish on Third Sunday of each Month.
For Girls of the Parish on Fourth Sunday of each Month.
- Marriages:** By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.
- Collections:** The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.
- Office Hours:** Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

PROGRAMME FOR WEEK OF NOVEMBER 4th, 1945 24th Sunday after Pentecost (1st of November)

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS: Mrs. Mary DesRosiers.

Announced High Masses: Mrs. Susie Zuber, Sol. Fun. H. M. R., Monday, 9 a.m.
Mrs. Anne O'Neil, Fun. H. M. R., Monday, 10 a.m.
Six more Masses will be said during the month of November for the repose of the souls remembered in your All Souls envelopes.

2) BANS OF MARRIAGE: 3rd time: John F. Healey and Agnes Witzell. 2nd time: George P. Sexton and Mary R. Doyle. 1st time: James M. Doonan and Mary E. Phelan.

3) LETTERS

4) COLLECTIONS: Monthly Envelope Parish Fund Collection next Sunday, 2nd Sunday of November.

This month presents the last opportunity for contributions before the annual acknowledgements are prepared at the end of November. Therefore attention to delinquent contributions would be appreciated, that the annual record be complete.

5) SPECIAL ANNOUNCEMENT: HOLY NAME SOCIETY MEMBERSHIP CAMPAIGN. On next Thursday, November 8, our beloved Archbishop will celebrate his first anniversary as the Archbishop of Boston. One month after being installed as Archbishop, he wrote a letter which was read at all the Masses asking for a strong Holy Name Society in each parish. Since that time we have seen the men of this diocese, rise almost like a unit to fulfill his request. Last June over 31,000 men attended a Holy Hour at Fenway Park. During the last four weeks over 3000 men have attended the Holy Name Officers Training Schools. We are now engaged in a Holy Name Membership Campaign — the goal of which is to have "every Catholic Man a Holy Name Man."

(Continued on page 4)

ESSEX COUNTY CATHOLIC RADIO PROGRAMME

Station WESX, Salem, Mass. (1230 on dial) Sunday 4:00 to 4:30 p.m.

October 28th, 1945

Rev. Daniel J. Donovan, Exec. Sec. Archdiocesan Union of Holy Name Societies

Subject: The Holy Name Society and the Post-war World

Musical Selection: Introit of Requiem Mass. a) From Terry's Mass.

b) Gregorian, Sung by Monks of Solesmes, c) By Anerio, Sung by Sistine Choir

My topic today deals with a Catholic organization and a general condition. Perhaps we might begin by looking at the latter first. The term "Post-War World" really calls to mind a whole series of pictures. Thank God! the horrors of warfare are ended. War's destruction and casualties and deaths made a soul-searing experience for all. But with the cessation of hostilities, everyone finds a change in habits and tempo of life. They call this the "reconversion period." Industry, labor and standards of living are undergoing another radical change. The products of munition plants give way to peacetime utilities. Hours of employment are reduced, and the round-the-clock hum of machinery has slowed down to an eight-hour run. Shortages in food and materials are easing. People have more time and supplies on hand. A new rearrangement of occupations and activities in all lives is underway. We are getting back to peacetime living.

Meanwhile, the Spiritual values and standards are no less experiencing a transition. Moral problems have been created by the War. Standards of right and wrong have been in jeopardy under the tension of it. It has been hard for many to stifle emotions of hatred and bitterness. The carry-over from propaganda of conflict has left many with upset emotions. Homelife has suffered by reason of industrialized mothers, or fathers away on the battlefronts. The gospel of selfishness and individualism has been over-preached. Juvenile delinquency is on the up-grade. And now, with the return to peaceful pursuits, apostles of strange teachings and dangerous philosophies are selling their wares through the avenues of publicity to the confusion of a great war-weary multitude.

If it can be said that in commerce and industry and social relations we need a "reconversion," with much more imperativeness we need a "reconversion" in personal and spiritual living. The great mass has not abandoned God. In fact, the war brought many indifferent ones close to Him. But the danger is that now with the tension gone, and dread of physical danger dissipated, and the very lives of loved ones no longer at stake, there will be a letdown in the recognition and service due God, with a consequent relaxing of moral vigilance and a tendency to spiritual drifting. Men talk about the "New World" ahead, and the elimination of fears. Panaceas are offered for national ills and personal living that ignore the divine origin of man and of society. Reliance on purely human legislation and merely philanthropic principles is offered as a substitute for observance of the Decalogue given by God to Moses. The emergencies of war have shaken many to the very roots of their lives, and they are still more befuddled now by the honeyed words of false teachers trying to lure them by the pictures of a man-made utopia. But history attests what God has explicitly taught, that there is no true peace nor happiness for individual or nation apart from God.

So, the world is poised with the question of readjustment following a titanic struggle in which four-fifths of the earth was embroiled. No new formulae have emerged from the engagements of the past six years. In fact, what was new in the way of proposed principles has been shown to be false and vicious. Racial superiority, national arrogance, trampling the rights of other peoples, barbarous cruelty to opponents and a host of other inhumanities based on the awful principle that "the end justifies the means" have paid off to the vanquished challengers in terms of terrible retribution. But these were repetitions of old vices, in the light of history. So, too, it is the old principles upon which decent society has lived and thrived for centuries upon centuries that must prevail. That must be so because they are rooted in Divine precept and natural Law. In the "New Order," therefore, the cardinal rule must be to return to what has been found to be true and tried. Groping humanity must pick up again the "Ten Commandments" and the "Beatitudes," and piece together the future with these as the key tabs in the jigsaw which it is seeking to reassemble into a perfect pattern.

For this effort, The Holy Name Society furnishes a masterly stroke of assistance. It is the ideal Christian organization of men for crystallizing the best in men. Over seven hundred years, the devotion to the Holy Name of Jesus has been a potent force for rallying together the manpower of the Catholic Church in defense of the Divinity of Christ, and in propagating His doctrine. It had its origin in the 13th century at a time when a dangerous heresy had assailed these fundamentals. They called these innovators in religion, Albigensians, or Waldensians. New and perverse teachings on morality, as well as on the person and nature of God, were then taught. Many simple-minded and credulous people were led astray by them. Pope Gregory X commissioned the priests of the Dominican

Order to preach the devotion to the Sacred Name of the Founder of Christianity as an antidote to the evil. Immediately a great change came over those endangered, true Faith and sound morals were revived, and the menace of a wide rift in the followers of God was thwarted. It was a devotion that, as H. L. Mencken in his latest book, "The American Language, Supplement I," says, "seems to have been wholly of a positive character in its early days, and there was no negative virtue of avoiding the use of profane language." In other words, it began as a movement which took the Name of Jesus as a symbol of all that was Christ-like and Christian. It was a means of reasserting faith in the Divinity of Christ and allegiance to all He taught in His moral as well as dogmatic code. It was not confined solely to reverent use of the Sacred Name — though that was included — but it embraced also the acceptance of the whole gamut of Christian Theology. Reverence for the Name implied loyalty to the person and principles of the Divine Teacher!

Conditions today are not too dissimilar from those of the 13th century in Northern Italy and Southern France, where Albigenianism and Waldensianism began to flourish. Our current heresies may be called by other names — Liberalism, Secularism, Communism, and other modern titles for old shop-worn philosophies — but the fundamental principles of the present and the seven-hundred year old false teachings are the same. It is the same attack on God, on the Divinity of Christ, on the basis of society that is Christian which we have built our civilization on since the beginning of that period of time that we reckon by the letters "A. D." — abbreviations for "Anno Domini," or "Year of Our Lord."

So, to this "post-war world" of confusion and varied emotions in which people now find themselves as they try to have a program of "reconversion," the Holy Name Society offers an age-tried formula for the ills of our time and of the individual man. It proposes a reemphasis on Jesus Christ — faith in Him as Our God, acceptance of His principles of life, service of Him above all others, love of all our fellowmen because of His love of them and His redemption of them, practising the spiritual and corporal works of mercy to all, for their benefit and for the good of our own souls. That is why in the program of this society as reorganized in the Boston Archdiocese this year, special effort is planned for aid to World War II Veterans, for closer observance of the recommendations of the "Legion of Decency" in press, stage, screen and radio presentations, for more attention to our sick and grieving brethren, and for more cooperation in the work of preserving our youth from the dangers of Juvenile Delinquency. It is a program of renewed faith and of expanded charity, based upon love of Christ, Our God.

The Catholic Church hates none, has love for all regardless of race, creed or origin, and tries continually to lead the children of her communion in the daily practice of personal sanctification. She preaches in season and out of season that "religion is not the business of women alone." She knows the power of good example set by men. It inspires other men and lifts the ones who edify their brethren to higher planes of endeavor. It strengthens the weak, and encourages the struggling to fight on. It is carrying out in practice the exhortation of our Divine Lord Himself, "So let your light shine before men that they may see your good works and glorify your Father who is in Heaven."

The famous words of an exemplary Catholic Naval hero of this World War II are appropriate here for quotation. Commander John Shea of the first plane carrier "Wasp" went down to his death three years ago aboard his torpedoed ship in the Pacific. But the last letter he wrote to his little five-year-old son immortalized him more than even his heroic death. It is an epic of the War. In that famous father-to-son farewell he charged the boy, "Be a good Catholic and you will be a good American." On that same principle, the Holy Name Society operates today in this country. With disparagement of no others intended, we can say in all truth that the better Catholic a man is, the better citizen he is. To help him be both, the Society offers him its organization, its traditions and its vast store of graces. What he does in concert with thousands of his fellow Catholics who are dedicated to the high ideals of this program is bound to be a most valuable contribution to society in general. Catholic culture has served civilization before in history. Today it stands ready to do its noble part through the Holy Name Society especially, in helping a stunned populace that seeks a fundamental solution to the grave problems of a "Post-War World."

So, on this Feast of Christ the King, we of the Catholic Church in the Archdiocese of Boston begin a three weeks membership campaign under the leadership and direction of our beloved Archbishop, His Excellency, Richard J. Cushing. For us he has set a challenge in ringing words: "The tragic times in which we live demand a strong organization of Catholic laymen who aspire to live in accordance with the highest Christian ideals. Paganism in many forms has long been on the march in our day. It can only be counteracted by living the Gospel of Christ. Our men must take the offensive by positive action, by living what they believe. To this end we desire an active unit of the Holy Name Society in every parish."

PROGRAMME FOR WEEK OF NOVEMBER 4, 1945 (Continued)

As a further indication of His Excellency's interest in creating a strong spiritual organization among our Catholic Men, I refer you to the newspapers of last week where we witnessed a picture of the Archbishop receiving the application of the first two men in this membership drive. There is no doubt that our Archbishop is doing all he can to establish a strong Holy Name Society in every parish. The success of this membership campaign from now until its close on November 18 depends upon **you** men.

Would it not be a fitting gesture of appreciation to our Archbishop to fulfill our quota in this parish by November 8, the date of his first Anniversary?

Now last Sunday we received 334 application blanks. We know that there are about 1500 men in this parish. Many of you no doubt took the application blanks home last Sunday. I hope that you have brought them with you this morning and will turn them in to the members of the Membership Committee. In case you have forgotten to bring your blank with you, the Membership Committee will furnish you with cards and pencils. For the records, **all** men should sign the application blanks, including those who **have been** regular members of the Holy Name Society. Depending upon the response we get today, the work of our membership committee will be lightened or made more extensive, because beginning next Wednesday the membership committee is going to make a **house-to-house canvass of every Catholic man in the parish** who is eligible for membership. We hope that you will receive these men cordially at your homes.

Last Sunday we also distributed Military Blanks on which we asked our parishioners to note the names and addresses of boys in service. These names will be turned over to the Chairman of our Military Committee. Please give these Military blanks to the ushers as you leave the church this morning.

- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sunday's 4 to 4:30 p.m.** Today's Speaker: Father Sallaway. Subject: God is a spirit infinitely **perfect**. Musical Programme: The Music of the Mass: Kyrie Eleison a) Gregorian b) Beethoven.

7) MISCELLANEOUS ANNOTATIONS:

- a) (**Regular Devotions**) Sunday, 5:00 p.m. Rosary and Benediction. Monday, 7:25 p.m. Regular Novena Devotions.
- b) (**Communion Sundays**) Next Sunday Communion Sunday for Women of Parish.
- c) (**Social Activities**) 10th Annual Banquet of Sacred Heart Women's Club, St. Anthony's Hall, 6:00 p.m., Monday evening. Weekly Whist, Tuesday evening 8:30 p.m., St. Anthony's Hall.
- d) Sacred Heart Youth Club: 10th, 11th and 12th grade Boys and Girls both Parochial and Public Schools will meet next Wednesday evening, 7:00 p.m. sharp, in lower church. All must attend these meetings in order to participate in the social activities of this group.
- e) Thanks to the large committee of men who, under Father Mullin's supervision, were responsible for the success of last Wednesday's triple "Hallowe'en party."
- f) **Available Memorial Windows.** Your attention is called to the fact that all \$50.00 memorial windows have now been taken. There remain available as memorials, two windows (in the sacristy) at \$100 each, and ten (10) in the church proper at \$200 for each half window. We are naturally eager to have the lower church present a completed appearance just as soon as possible. Therefore because the month of November suggests remembrance of the dead, we remind you of these opportunities.
- g) Annual Census Visitation: The priests will continue the house to house visitation and census on the streets west of Boston St., from Perley toward the Saugus line.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)

(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times.

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communion: For Men of Parish on First Sunday of the Month.

For Women of the Parish on Second Sunday of each Month.

For Boys of the Parish on Third Sunday of each Month.

For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

PARISH SOCIETIES, ACTIVITIES, etc.

Rosary and Benediction: Sunday afternoon 5:00 p.m.

Sunday School: In Lower Church immediately after the 8:30 Mass for all Children, 2nd to 9th grades inclusive, who do not attend Parochial School.

Weekly Novena Devotions in honor of Our Lady of Perpetual Help, Mondays 7:25 p.m.

Monthly Holy Hour: First Friday of each month 7:30 to 8:30 p.m.

Convert Instruction Class: Weekly in Rectory Sunday evenings 7:30 and by special individual appointment at other times.

Holy Name Society: Meetings after Monthly Communion Mass 9:30 on First Sunday of each Month.

Sacred Heart Youth Club: Meets every Wednesday Evening 7:30 p.m. 10th, 11th, and 12th grade boys and girls of Parochial and Public Schools.

Women's Sodalties: Meetings in conjunction with Weekly Novena Devotions on Monday evening 7:25 p.m.

Choirs: Children's for 8:30 High Mass; Junior (High School Girls) Choir for 9:30 Mass; Senior Choir for 11:00 Mass; Congregational Singing at 12:00 Mass; All rehearsals at times designated by their respective directors. **Altar Boys Society**, likewise.

Boy Scouts and Girl Scouts meet weekly in Sacred Heart School under supervision of their own Scout Leaders.

Girls Drum Corps: Meets for rehearsal Saturday mornings 10:30 in Sacred Heart School.

St. Vincent De Paul Society: Meets weekly in Rectory on Monday evenings.

Legion of Mary: Meets in Rectory every Friday 7:15 p.m.

Propagation of the Faith Society: Meets monthly on the 1st Friday, after the Holy Hour.

Sacred Heart Catholic Women's Club: Meets Monday evenings at 8:30 in St. Anthony's Hall and conducts a Weekly Whist Party on Tuesday evening at 8:30 in St. Anthony's Hall.

PROGRAMME FOR WEEK OF NOVEMBER 11th, 1945

INSTRUCTION NO. 31 — ESSEX COUNTY CATHOLIC RADIO PROGRAMME

Speaker: Rev. Francis X. Sallaway, S. T. D., Pastor Sacred Heart Church, W. Lynn

Subject: What is God? God is a Spirit, infinitely PERFECT

Musical Selections: The Music of the Mass: Kyrie Eleison a) Gregorian b) Beethoven

In instructing prospective converts to the Catholic Faith, that is a revealing question to ask them. Not to embarrass them with the vagueness or incorrectness of their answers. Quite the contrary. I find some of their answers very accurate, e. g., "God is the supreme architect of the world, — the source of all things, including law and order."

But beyond that, vagueness and uncertainty begin to betray themselves, eg., "God is that mysterious thing which we call Nature, — that voice within us which we call conscience." One of the least satisfying definitions of God, I chanced to see once upon a roadside bulletin outside a church: "A man's highest, nameless tho it be, is that man's living God!" I can understand that sentiment as a round-about, rhetorical description of man's yearning for something beyond his own puny powers, — but as a notion of God, it leaves much to be desired. It even suggests that God is an outgrowth of man's needs and aspirations, rather than their cause.

Never in all my experience with those outside the Catholic Church, have I ever found such a clear, brief, simple and all-inclusive answer as the Baltimore Catechism gives to that question: "What is God?" It is comprised of only three words, but each packed with voluminous significance, so much so that we could easily devote a complete broadcast to the appreciation of each word:

"God is a Spirit, infinitely perfect."

We have already devoted one broadcast to the explanation of the first word. God is a **Spirit**, not an indefinite, impersonal, poetic sense, as we might speak of the spirit of America or the spirit of Music, but in the strict, personal, real sense, i. e. a living individual independent of matter. We explained the nature of a spirit in our eighth Instruction last season, "Man's likeness to God is chiefly in the soul, a spirit," and so we may suppose that our listeners have a clear idea of what the Catechism implies when it declares that God is a spirit.

"A perfect spirit." To grasp the full meaning of that adjective is not so easy. Let us commence by defining a perfection. A perfection is any good quality which it is better to possess than to be without. For example, to illustrate with the lowest perfection in the scale or ladder of perfections: existence. It is better to have existence than to be merely imaginary. A house that is actually built is a more perfect thing than its blueprint, because it possesses a quality which the house on paper lacks, i.e., existence, as a house. A child that is conceived and born is a more perfect thing than the mere wish of its parents, because it possesses the perfection of existence.

Everything which our earthly experience reveals to us as actually existing, we observe exists within certain definite limits of time and space. Ourselves, for instance, to take for an example the thing we know best. There was a time when we did not exist. We can foresee a time when we shall not exist again, at least in our present form of body and soul united in earthly life. We would be more perfect things if we possessed our present perfection of existence without its present limitations of beginning and apparent end. We possess existence, yes, but again limited in another way, limited as to place. We cannot be in two or three places at once. Neither can anything else we know. We would be more perfect beings, if we did possess the added perfection of bi-location or tri-location, ability to be in two or three places at the same time. Up to a few years ago, we could not even imagine anything being in more than one place at a time. Now, with the modern marvel of the radio, we can at least grasp the idea of a voice in all parts of the world at the same instant. Thus has God given us a faint picture of His own omnipresent spirit.

Next in the ascending ladder of perfections is vegetable life. Because of added qualities which it is better to possess than to lack, we say that a tree or a rose is a more perfect thing than a stone or a mountain. Trees and flowers grow, nourish themselves, bear blossoms and fruit, exhale perfume and reproduce themselves. No stone can do these things.

A still higher whole circle of perfections is discovered in what we call the animal kingdom, creatures with many new powers unknown in the lower grades of being, never found in that inferior kingdom which Father Leonard Feeney has called poetically "The little kingdom of thingdom!" The birds, fishes and animals we find equipped with five astounding instruments of knowledge. They can smell, see, hear, taste, and feel, five new perfections! "Not all the oceans and mountains of the world can approximate in such activity, one fluttering butterfly. Not all the forests and field-flowers, one squirming worm!" Here we witness ability to crawl, to run, to swim, to fly, to enjoy food and to prolong life in progeny, through laws peculiar to each species. Each of these powers is a per-

fection, a quality better to possess than not, growing more wonderful and more numerous, the higher the group of creatures we contemplate. "Think of what nerves must be arranged before one tiny mouse can smell a crumb of cheese! Think of what fibres must be devised and coordinated before a single whale can explode a jowl-full of salt water in mid-ocean!"

To quote Fr. Feeney again: "So remarkable is the performance of an animal in its five-fold assimilation of experience from the world through which it prowls, that a host of scientists (masquerading under the guise of philosophers,) with minds which have been **drilled** in the ways of knowledge rather than **schooled** in them, have attributed human intelligence to an ape, human emotions to a baboon. This is not the time to refute this group. Let us climb to another world and then settle the score against them. Let us climb into the world of you and me, the human world, the world of man."

Here we find perfections ever more wonderful, more like unto God's, a real spirit that can be independent of its fleshly dwelling, that is immortal (See Instruction No. 8,) intelligent and free, (see Instructions No. 15 to 18 inclusive.) Here we find such qualities as forgiveness, patience, purity, resignation, perfections reflecting a higher image from somewhere above.

And finally at the apex of created beings stand the angels, like man, spirits, immortal, intellectual and free to obey or disobey God. Only in this do they differ from us: 1) that their existence began by a different law of birth, 2) that they are not chained to an earthly prison of flesh and blood and 3) they are not wounded in their nature by original sin, but rather confirmed in their choice of good or evil.

Such then in brief is the ever ascending list of perfections which the Creator has placed before our senses and intellects to contemplate. How silly and childish by comparison is any other spectacle which would call itself "the greatest show on earth!"

The normal mind cannot but exclaim: Where did it all come from? Who designed and made it all? Who painted such a gorgeous scene as the starry heavens? What power keeps these hierarchical kingdoms within their bounds, silently and with perfect harmony, all except perhaps the one in which God shared the rule of order for His own good but at times inscrutable purposes, with the free will of the creature called man? I say the normal mind cannot fail to ask these questions. And only one answer can satisfy the human intelligence.

O, other answers are given, and in due time and place we shall consider some of them, but for the present, I repeat: only one answer can satisfy the human intellect. And that is that all this display of perfections does not and cannot explain itself, by chance, by evolution, by blind accident. Such perfect order only a more perfect intellect could have conceived. Such evidences of power, only a greater power could have produced. Such obedience to law, only a law-giver more authoritative than any of His subjects could have commanded.

All these creatures cry silently in chorus: Look higher than us for the explanation. We are but borrowed brilliance. We are but dull reflected images of perfections having a higher source. We but proclaim the power and beauty and wisdom and love of God.

God then being the creative source of all perfections which we see scattered throughout the world, must possess all these perfections Himself. No one can give what he does not possess himself. And thus as the first step in the definition of God we are forced to the conclusion:

God is the sum total, the addition of every perfection, known, unknown and even unknowable by man, imaginable and unimaginable. Any good quality that it is better to have than not to have, God possesses, indeed He must be and is its source and cause.

So much from mere observation and reasoning alone. And all this is verified in Scripture, God's own word and description of Himself. Existence: the name by which he bade Moses to identify Him to Pharoah was: "Say that I Who am, have sent thee!" — in all places at once, to the uttermost bounds of the world and beyond, with neither beginning nor end. He is life and light and vision and power and justice and mercy and love and holiness. The list of perfections goes on for page after page of the Bible.

And all this is merely the first half of the correct notion or definition of God, and even that much: "**a perfect spirit**" is too vast an idea for us to encompass with our limited intellects. We must meditate upon merely a single ray of perfection at a time. It is partly for that reason that we must speak of them singly and in succession. But **God is the sum total of all perfections, all at once.** That is what the Catechism means when it says:

God is a perfect spirit.

"Infinitely perfect!" Ah, that is another idea again, the second half of the correct and complete notion of God.

PROGRAMME FOR WEEK OF NOVEMBER 11th, 1945

25th Sunday after Pentecost (2nd Sunday of Month)

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Announced High Masses:

Elenor Quinn, Month's Mind H. M. R., Monday 7:00 a.m.

Mrs. Ellen Martin, 11th Anniversary H. M. R., Thursday 8:00 a.m.

2) BANNS OF MARRIAGE:

3rd time: George P. Sexton and Mary R. Doyle.

2nd time: James M. Doonan and Mary E. Phelan.

3) LETTERS:

4) COLLECTIONS:

Today, Monthly envelope Parish Fund Collection for November. This month presents the last opportunity for contributions before the annual acknowledgements are prepared at the end of November. Therefore attention to delinquent contributions would be appreciated, that the annual record be complete.

5) ORDO:

6) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart, West Lynn.
Subject: God is a Spirit **Infinitely** perfect. (Concluded). Musical Selections:
Gloria in excelsis Deo: a) Rossini's Messe Solonnelle; b) Gregorian from Missa De Angelis.

7) MISCELLANEOUS ANNOTATIONS:

a) (**Regular Devotions**) Sunday, 5:00 p.m. Rosary and Benediction.
Monday, 7:25 p.m. Regular Novena Devotions.

b) (**Communion Sundays**) Next Sunday Communion Sunday for Boys of Parish.

c) (**Social Activities**) Weekly Whist, Tuesday evening 8:30, St. Anthony's Hall.

d) Sacred Heart Youth Club: 10th, 11th and 12th grade Boys and Girls both Parochial and Public Schools will meet next Wednesday evening, 7:00 p.m. sharp, in lower church. All must attend these meetings in order to participate in the social activities of this group.

e) (**Annual Parish Census**) The Priests hope to conclude the Parish Census and Visitation during the coming week.

f) Parish Scouting Committee meets Saturday evening, 8:30, in Rectory.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)

(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times.

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communion: For Men of Parish on First Sunday of the Month.

For Women of the Parish on Second Sunday of each Month.

For Boys of the Parish on Third Sunday of each Month.

For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

PARISH SOCIETIES, ACTIVITIES, etc.

Rosary and Benediction: Sunday afternoon 5:00 p.m.

Sunday School: In Lower Church immediately after the 8:30 Mass for all Children, 2nd to 9th grades inclusive, who do not attend Parochial School.

Weekly Novena Devotions in honor of Our Lady of Perpetual Help, Mondays 7:25 p.m.

Monthly Holy Hour: First Friday of each month 7:30 to 8:30 p.m.

Convent Instruction Class: Weekly in Rectory Sunday evenings 7:30 and by special individual appointment at other times.

Holy Name Society: Meetings after Monthly Communion Mass 9:30 on First Sunday of each Month.

Sacred Heart Youth Club: Meets every Wednesday Evening 7:30 p.m. 10th, 11th, and 12th grade boys and girls of Parochial and Public Schools.

Women's Sodality: Meetings in conjunction with Weekly Novena Devotions on Monday evening 7:25 p.m.

Choirs: Children's for 8:30 High Mass; Junior (High School Girls) Choir for 9:30 Mass; Senior Choir for 11:00 Mass; Congregational Singing at 12:00 Mass; All rehearsals at times designated by their respective directors. **Altar Boys Society**, likewise.

Boy Scouts and Girl Scouts meet weekly in Sacred Heart School under supervision of their own Scout Leaders.

Girls Drum Corps: Meets for rehearsal Saturday mornings 10:30 in Sacred Heart School.

St. Vincent De Paul Society: Meets weekly in Rectory on Monday evenings.

Legion of Mary: Meets in Rectory every Friday 7:15 p.m.

Propagation of the Faith Society: Meets monthly on the 1st Friday, after the Holy Hour.

Sacred Heart Catholic Women's Club: Meets Monday evenings at 8:30 in St. Anthony's Hall and conducts a Weekly Whist Party on Tuesday evening at 8:30 in St. Anthony's Hall.

PROGRAMME FOR WEEK OF NOVEMBER 18th, 1945

INSTRUCTION NO. 32 — ESSEX COUNTY CATHOLIC RADIO PROGRAMME

Speaker: Rev. Francis X. Sallaway, S. T. D., Pastor Sacred Heart Church, W. Lynn

Subject: What is God? God is a spirit INFINITELY perfect (Continued)

**Musical Selections: Gloria in excelsis Deo: a) Rossini's Messe Solonnelle;
b) Gregorian from Missa De Angelis**

Before the human mind can grasp the correct and complete idea of God, it must first of all add up every known, unknown, unknowable, imaginable and unimaginable perfection, such as existence, life, vision, power, knowledge, wisdom, justice, mercy, patience, goodness, generosity, love and countless others. It may faint from exhaustion in the process, it may and will fail to contain the sum total within the storehouse of its comprehension or memory, but it will be on the right road toward the correct notion of the nature of God. And that is only the first half of the process. We must then go through an equally long and more difficult series of subtractions, for each perfection which we contemplate. We must subtract all the limitations, all the defects which these perfections have attached to them, as we find them scattered throughout our earthly experience.

It is a surprising, a startling, an humbling experience for us to realize that with all the boastfulness and extravagance of our language, no one in this world has ever seen an absolutely perfect thing. There is no perfection, within us or outside of us, that under closer scrutiny will not reveal so many defects that we will wonder how we could ever have called it perfect.

Take the first perfection: existence. No object, except God, possesses existence except for a relatively short period of time, whether it be a mountain or a rose. Even the existence of men and angels had a beginning, although they reflect God's eternity in their possession of existence without end. To possess existence really perfectly, a thing would have to exist with neither beginning nor end, itself the sufficient cause of its own existence, with neither a past to remember, nor a future to anticipate. We cannot imagine such a thing, because such existence has never fallen within the range of our experience. But such is the concept of really perfect existence, when we start to subtract from the perfection we know, its defects and limitations.

This same process of subtraction we must continue all along the line for every perfection we contemplate. Take vision, for instance. We call our eyesight perfect if, for a few years, we can see without artificial help, within a given distance, say from a foot to a mile, anything, in a straight line, from the print in a telephone directory to a flashing lighthouse on the ocean's horizon. Even then we must suppose no fog, nor cloud, just the right amount of illumination, neither too little nor too much. In the black of night, no matter how sharp our eyes, we can see nothing. When we look directly at the sun in its full brightness, our vision is dazzled and then followed by temporary blindness. This supposedly and so-called perfect vision of ours is stopped dead by the first opaque substance upon which it exercises itself. It can see neither through things nor around a corner. And yet such a parsimonious sharing of eyesight, we boastfully call perfect.

Start now stripping eyesight of all the limitations just enumerated and you will gradually arrive at some idea of unlimited vision, or vision as God possesses this perfection. Infinite vision would need no light, would pierce all barriers endlessly, would see around corners, penetrate to the centre of the earth and out again on the other side, would travel beyond the outermost start and yet not even need an eye with which to see. Thus does God possess the perfection of vision, infinitely, without limitations.

Take for another example of man's boastfulness, his vaunted power. Coldly analyzed, it amounts only to this: that he can play upon powers already planted within him or locked in the hands of nature by the Creator. A little bit of strength temporarily in his muscles, a little sound in his throat if his lungs are healthy, is about the full extent of his own production. He can harness and release by pressing a button, the strange forces of electricity or atomic energy. He can mine iron and mould it into a ship or skyscraper and then foolishly stand in awe of the result as if it were a creation of his own power, rather than what it is, a mere re-disposition of powers for which he is in no way responsible. He merely played upon them in such a way that they reveal their own power.

Strip power of its limitations as we know them on this worldly experience of ours and you will gradually arrive at the idea of power as God possesses it, infinite power. Power that no longer depends on forces outside of Himself, power that actually calls these forces into existence and gives them whatever power they have, and not even by a laborious stroke of His arm or the sweat of His brow, but merely by a silent wish of His mind, a simple act of His will: "Let there be light," Let there be the sun, and moon, and earth and sea and mountains and trees and

flowers and beasts and birds and fishes and men and angels, one is as easy to wish and thus create, as another, and each with a different allotment of minor and limited gifts, reflecting variously, imperfectly, finitely His Infinite Power. Man especially, since he has been given a brain, will recognize how limited is his own puny allotment of power. By the other terrifying evidences of power all around him in this world, whether it be a dislodged boulder crashing down a mountain side, or a bursting atom, man can arrive at some faint idea of God's power, by adding up all other signs of power and then subtracting the limitations of power which he sees at every hand.

Take the perfection of knowledge or wisdom. Add a few degrees to a man's name. Make him a Doctor of this or that, of philosophy, or medicine, or literature or government or theology or of anything at all, any mere branch of the wide-spreading tree of knowledge. A great university proclaims him perfect in that study. It calls upon all men to consider his knowledge or wisdom at least in that single limited field, perfection. But analyze his knowledge. Whatever it is, it is measured and confined first of all to the few years which he has lived, the few days or hours he has devoted to that study, by the writings or books which he has read, by the retentiveness of his memory, by his facility in imparting his knowledge to others. Let him become the greatest expert and exponent of his little branch of learning in the entire world, until perfection seems the only word to describe accurately his knowledge and wisdom. But remember that the very time and energy expended to master that subject, necessarily excluded the acquiring of other knowledge, perhaps quite as important. If a theologian, he will seldom be a mechanic. If a most profound economist, it can be that he may exhibit no appreciation of art. A statesman may betray the most colossal ignorance of the laws of God. The more a man knows about one thing the less he will know of a dozen other things. And thus does the perfection of human knowledge in its greatest peaks of achievement, reveal the empty valleys of its own imperfections, its own defects, limitations and ignorances. Imagine if you can a complete grasp upon every branch of knowledge without the slightest shadow of lurking doubt or ignorance, and you begin to build up slowly the idea of knowledge and wisdom as God possesses these perfections, **infinitely**.

Follow through that same process of thoughtful analysis of all the other so-called perfections, justice and mercy for another example. There indeed is a delicate balance. And who shall dare to call any human justice perfect? Neither too harsh nor too lenient? Who can search the deep recesses of the human mind and heart with their tangled motives? What human judge can accurately measure the strength of passion and its effect upon guilt? Who can be sure that his exercise of mercy will not be an invitation to new sins? And yet before justice or mercy can be truly perfect, they must be immune from every such defect or limitation or misapplication. Only as God possesses these good qualities are they truly perfect. Only He is just and merciful without any possibility of hardness or softness or error.

And so as we continue to examine each perfection, we discover so many defects in all of them, that we finally say to ourselves: "O yes, so and so is perfect, in his existence, his health, his vision, his wisdom, his justice, his mercy, well, you know, perfect after a fashion, like all things here below," in other words not really perfect at all, in fact, very imperfect, but still reflecting in some measure, however faintly or darkly, this or that perfection as God must possess it, without any such flaws or faults as mar everything we know.

And then if you apply this method of subtracting from each ray of human perfection, all its imperfections, you arrive, unless your mind and imagination weary of the long process first of addition and then of subtraction, you arrive at last at the correct and complete idea of God, all contained in three simple words, now I trust fully appreciated: "God is a spirit **infinitely** perfect."

This simple argument is amply proven by God's own statements throughout the length and breadth of Holy Scripture. But we omit as superfluous here, the endless quotations from the Word of God which would corroborate the foregoing argument. We shall draw upon such cohorts of testimony when arguments are denied by numerous or impressive adversaries. No one of consequence denies this notion of God, no responsible religious body either holds or teaches any other concept of God, although some express it more vaguely. Gentile and Jew, I believe even Mohammedans and savages arrive at such an idea of a supreme Being of infinite perfection, usually with only the stars in heaven as their alphabet.

At least Scripture tells us that if they do not, they are inexcusable, because they would then be failing to use the powers of observation and reasoning which God gives them and precisely for that reason, viz., to find Him, to hold Him, to adore, love and serve Him as the source of their being and the goal of their destiny.

PROGRAMME FOR WEEK OF NOVEMBER 18th, 1945
26th Sunday after Pentecost (3rd Sunday of Month)

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Richard Forman, Ella Johnson.

Announced High Masses:

Memorial High Mass of Requiem for the Boys of the Parish who gave their lives in World War II, on Friday at 7:00 a.m. This Mass given by the Girls' Drum Corps.

There will be a High Mass on Saturday morning at 7:00 a.m. for the boys and girls of Sacred Heart Parish in the Armed Forces. This Mass is given by the St. Vincent dePaul Society.

Thomas Madden, 1st Anniversary High Mass of Requiem, Saturday 8:00 a.m.

Announced Low Masses:

Special Mass for the Intentions of the St. Vincent dePaul Conference on Thanksgiving morning at 7:00 a.m. St. Vincent dePaul members will receive Holy Communion at this Mass.

2) BANNES OF MARRIAGE:

3rd time: James M. Doonan and Mary E. Phelan.

2nd time: Earl W. Allard and Margaret C. Noone.

2nd time: Francis Curtis and Agnes T. Smith.

3) LETTERS:

4) COLLECTIONS:

5) ORDO:

6) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart, West Lynn.

Subject: The Blessed Trinity. Musical Selections: Music of the Mass:

a) Requiem Collects, b) Requiem Epistle. All in Gregorian music.

7) MISCELLANEOUS ANNOTATIONS:

a) **(Regular Devotions)** Sunday, 5:00 p.m. Rosary and Benediction.

Monday, 7:25 p.m. Regular Novena Devotions.

b) **(Communion Sundays)** Next Sunday Communion Sunday for Girls of Parish.

c) **(Social Activities)** Weekly Whist, Tuesday evening 8:30, St. Anthony's Hall.

d) Sacred Heart Youth Club: 10th, 11th and 12th grade Boys and Girls both Parochial and Public Schools will meet next Wednesday evening, 7:00 p.m. sharp, in lower church. All must attend these meetings in order to participate in the social activities of this group.

e) **A very Special Announcement of interest to all the Parishioners will be made after Novena Services Monday evening.**

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery Musical Director, W. E. Donovan Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF NOVEMBER 25th, 1945



Dearly Beloved in Christ:

You have all been most generous this year in your parish collection contributions, and Sacred Heart was high on the list of donors to the Pope's and Archbishop's Collections. This is to remind you that this week a new box of envelopes will be delivered to your home, one for each adult in the family. The first envelope is to be used next Sunday.

I am very grateful to you all, and sincerely proud of the Sacred Heart Parish Spirit.

May God Bless you all,

FRANCIS X. SALLAWAY, P. P.

PROGRAMME FOR WEEK OF NOVEMBER 25th, 1945

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. F. X. Sallaway, S. T. D., Pastor Sacred Heart Church, West Lynn

Subject: The Blessed Trinity

Musical Selections: Music of the Mass

a) Requiem Collects, b) Requiem Epistle, all in Gregorian music

So far in our instructions we have been walking in the light of natural reasoning only. Plain logic alone, based upon observation, has been our guide to conclusions which God expects all men to reach even without a supernatural revelation. He considers us inexcusable if we fail to reach the conviction that God is a spirit infinitely perfect. All creation proclaims that fact, quietly, constantly, inescapably.

But there are other facts about God which we could never know from those premises. Our observations can cover some of the outward manifestations of God's activities, but the light of our ordinary logical processes cannot penetrate the secret mysterious depths of the divine nature and substance. These are things which only the lips of God can tell us. Without a direct revelation from Him, we could neither know nor guess the mystery of the Blessed Trinity.

What then do we mean by the Blessed Trinity? We mean the mysterious fact that in God there are three divine Persons, distinct and equal in all things, Father, Son and Holy Ghost, and yet all three are only one and the same God. Probably no human intellect however brilliant could ever arrive at this knowledge by its own powers alone. Whatever information we have upon that subject, is revealed to us by God. There are a few traces of it in the Old Testament but it was Christ Himself who made many more and clearer utterances about it, about His oneness with the Father, and yet His distinctness from Him as a divine Person. And likewise did He make frequent references to a Third divine Person, equally one with the Father and with the Son, and yet distinct, "the Holy Ghost, the Paraclete, Whom the Father will send in my name to teach you all truth, to bring to your mind all things whatsoever I have told you."

These utterances, their implications, the confusion which they create in some minds, even seeming to some to contain appearances of contradiction, the unravelling of difficulties, the philosophic explanation of the terms in which these divine relationships are expressed, all this forms a deep study. It is all summed up in a tract or treatise or section of Theology called: "De Deo Uno et Trino," (About One God and yet a Trinity in Him). It is a treatment which in standard theological text-books covers pages and pages of closely printed material. It considers every utterance of Christ and the Apostles, which the evangelists and other writers of Scripture have recorded. It weighs them, compares them, reconciles them, if need be. It takes up in order all the objections and false interpretations of these passages which irreligious, or cynical writers and which even organized religious bodies, such for instance as the Jewish religion and a few sects of Protestantism, notably Unitarianism, urge against these texts. Indeed so important and extensive is the literature upon this basic tract, that with the analysis and comment of the seminary professors, about four months of daily one-hour classes are devoted to it by young men preparing for the priesthood in their theological studies. Thus you see that to cover satisfactorily, however sketchily, such a subject in a fourteen-minute radio talk is indeed a tall order. And yet to complete our contemplated course of instructions within a given number of talks, we can allow only an average of three talks to each Chapter of the Catechism. Some chapters, as for instance the ones upon the true Church of Christ and Confession will require a half dozen broadcasts to treat adequately.

I said that a few traces of the mystery of the Trinity are found in the Old Testament, that part of the Bible which the Jews accept as we do. I enumerate here only five. A plurality of Persons is implied in the Hebrew name of God: Elohim, which occurs 2570 times in the Old Testament and which is plural in name although used with a singular adjective and verb. Thus if ye were to translate the first sentence of the Bible literally, according to the plurality and oneness of Elohim, it would read as follows:

"In the beginning, the Gods, He created heaven and earth."

In Genesis (I, 26,) 26 verses later, God speaks as if conferring with other persons equal unto Himself: "Let us make man to our own image and likeness."

PROGRAMME FOR WEEK OF NOVEMBER 25th, 1945

27th Sunday after Pentecost (4th Sunday of Month)

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Timothy V. Gannon, Anton W. Rosicky.

(Prayers are also asked for the safety of Sgt. Daniel J. O'Callaghan reported missing in India.)

Announced Low Masses:

J. Fred Stott, Low Mass, Tuesday at 7.

2) BANNES OF MARRIAGE:

3d time: Francis Curtis and Agnes T. Smith.

3) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart, West Lynn.

Subject: Creation. Muscal Selections: Music of the Mass: a) Requiem Gradual,

b) Tract, c) Gospel, all in Gregorian music.

Sacred Heart Cub Pack will meet in Sacred Heart School Hall Wednesday at 7:30 p.m.

SACRED HEART PARISH HOT TOP PENNY SALE

On Friday evening, December 14th, at West Lynn Arena on Western Avenue, will take place our big Hot Top Penny Sale for the Convent School and Church Hot Top Fund. At the first Committee Meeting held last Monday after Novena Miss Mary McAdam was elected Chairman of the Ticket and Chance Book Committee, and Miss Esther Fitzpatrick was elected Co-Chairman.

Mr. James Foley was elected Chairman of the Prize Committee. To the General Committee were elected Mr. William Emery, Mr. Leo F. Collins, Mr. Francis McGinn, Joseph Dunne, Mr. James Foley, John Heffernan, Ted Carter, Luke Brennan, Walter Ahern, Bill Blake and Thomas F. Sheridan, who will also act as Floor Chairman. To this General Committee were also unanimously elected the Presidents of all Parish Organizations, viz.: Patrick A. Bresnahan, St. Vincent dePaul; Mrs. Mary Donohue, President Women's Catholic Club; Miss Helen McQuade, President Legion of Mary; Miss Bridget E. O'Donnell, President of Propagation of the Faith Society; and Francis Geary, Pres. of the Holy Name Society.

Among those who accepted streets to canvass for this big Parish Affair were Lucy Miles, Mary Smith, Ann Cooper, Louise Hennessy, Claire Creighton, Marie Anastos, Mrs. Frank Downes, Mrs. Susan McAdam, Mrs. P. A. Bresnahan, Mrs. J. O'Neill, Dorothy Breen, Claire Blake, Alice Whelan, Catherine and Mary O'Shea, John Waters, Luke Brennan, Joe

Sed Patris et Filii et Spiritus Sancti una est divinitas,
 But the Father's and the Son's and the Holy Ghost's is one divinity,
aequalis gloria, coaeterna majestas. Qualis Pater, talis Filius,
 equal their glory, co-eternal their majesty. What the Father is, such is the Son,
talís Spiritus Sanctus. Increatus Pater, increatus Filius,
 such the Holy Ghost. Uncreated is the Father, uncreated the Son,
increatus Spiritus Sanctus. Immensus Pater, immensus Filius,
 uncreated the Holy Ghost. Immeasurable the Father, immeasurable the Son,
immensus, Spiritus Sanctus. Aeternus Pater, aeternus Filius,
 immeasurable the Holy Ghost. Eternal the Father, eternal the Son,
aeternus Spiritus Sanctus. Et tamen non tres aeterni, sed unus aeternus.
 eternal the Holy Ghost. And yet there are not three eternal, but only one eternal.
Sicut non tres increati, nec tres immensi, sed unus increatus
 As there are not three increated, nor three immeasurable, but only one increated
et unus immensus.
 and only one immeasurable.

Similiter omnipotens Pater, omnipotens Filius,
 Similarly is the Father omnipotent, and omnipotent is the Son,
omnipotens Spiritus Sanctus. Et tamen non tres omnipotentes,
 and omnipotent is the Holy Ghost. And yet there are not three omnipotents,
sed unus omnipotens. Ita Deus Pater, Deus Filius,
 but only one omnipotent. So is the Father God, the Son, God,
Deus Spiritus Sanctus. Et tamen non tres Dii, sed unus est Deus.
 God also is the Holy Ghost. And yet there are not three Gods, but only one God.

Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus.
 And so is the Father, and the Son is Lord, and the Holy Ghost is Lord.

Et tamen non tres Domini, sed unus est Dominus. Quia sicut singillatim
 And yet there are not three Lords, but only one Lord. Because as singly
unamquamque personam Deum ac Dominum confiteri christiana veritate
 each Person to confess as God and Lord by the Christian truth

compellimur ita tres Deos aut Dominos dicere
 just as we are compelled so three Gods or Lords to say not there are

catholica religione prohibemur. Pater a nullo est factus,
 by the catholic religion we are prohibited. The Father by no one was made,
nec creatus, nec genitus. Filius a Patre solo est, non factus,
 nor created, nor begotten. The Son from the Father only is, neither made,
nec creatus, sed genitus. Spiritus Sanctus a Patre et Filio,
 nor created, but begotten. The Holy Ghost is from the Father and the Son,
non factus, nec creatus, nec genitus, sed procedens.
 not made, nor created, nor begotten, but proceeding.

Unus ergo Pater, non tres Patres: Unus Filius, non tres Filii,
 One Father, therefore not three Fathers: One Son, not three Sons,

Unus Spiritus Sanctus, non tres Spiritus Sancti. Et in hac Trinitate,
 One Holy Spirit, not three Holy Spirits. And in this Trinity,

nihil prius aut posterius, nihil majus aut minus, sed totae tres personae
 there is nothing first or afterwards, nothing greater or lesser, but all three persons

coaeternae sibi sunt et coaequales. Ita ut per omnia, sicut jam
 are coeternal with each other and co-equal. So throughout all, as already

supra dictum est, et unitas in Trinitate, et Trinitas in unitate,
 was previously said, both unity in Trinity, and Trinity in unity,

veneranda sit. Qui vult ergo salvus esse, ita de Trinitate
 is to be venerated. Whoever therefore wishes to be saved, thus about the Trinity

sentiat.
 let him believe.

"Behold, Adam is become as one of us" (Gen. III, 22); "Come ye, therefore, let **us** go down and confound their tongues" (Gen. IX, 7); "Whom shall I send, and who will go for **us**?" (Isaias VI, 8).

Christ our Lord was much more explicit in declaring the fact of the Trinity in the New Testament. He continually insisted that "the Father and I are one" and yet He speaks of relationships between them, of love and obedience, such as can exist only between two distinct persons. He is called the Only-begotten of the Father, the Son of God, the Word of God, and the Word made flesh, and by the action or cooperation of the Holy Spirit, implying that a third person participated somehow in the mystery of the Incarnation, a third person who proceeds from both the Father and the Son and is equally adored and glorified.

The more we read of Holy Scripture, the more we find concerning these three divine Persons, who are constantly declared to be the same One God. "There are three who give testimony in heaven, the Father, the Word and the Holy Ghost and these three are one." (I John, V, 7.) There can be no argument about the fact. It is in the attempted explanations of the fact that men's minds become confused, their words faulty, their comparisons lame, halting, insufficient. God has told us the fact but not the explanation. We therefore try to find some likeness in things we know. We search for comparisons to make clear what is meant by unity in which a trinity exists without contradiction.

We remember that St. Patrick used the shamrock to explain the idea to the Irish. Others see a similarity in water, in its threefold forms of liquid, ice and steam. Or in electricity which moves a street car and lights it and heats it at the same time, and without the slightest trace of contradiction and even with a certain amount of mystery for the ordinary mind. The shamrock and water and electricity are each one in their nature and yet three in manifestation, and insofar, are weak reflections of the Trinity in God.

In human relations, we note that the family is one in its human nature and yet at its lowest terms, it is three in its personal makeup, father, mother and child. These are all only weak helps to our groping minds. They go only a small part of the way. They are mere shadows which dimly and distortedly outline the reality but disappear in the mystery itself, because it has no complete counterpart within the tiny world of our knowledge and experience.

And so from out the depths of such a fathomless abyss of mystery the human mind cries: "Give me at least some formula, some sure expression of the truth, which I may hold with certainty and clarity, something simple, something brief. Whether I understand it fully or not, at least I shall have some anchor binding me to truth when I start to explore the explanations which men attempt, and find myself caught between the denials and contradictions of so-called philosophers and even religious teachers." And so the Catholic Church gives you the Third Chapter of the Baltimore Catechism. And if that is too simple and childish for you, she can take you back over the centuries as far as the fourth or fifth, into the very dawn of that confusion which still exists, when contradictions and arguments about these things first began and when the Church in her councils composed approved formularies of the true Faith, containing brief, but philosophically exact summaries of such doctrines as the Trinity and Incarnation.

There is one which pays special attention to the Blessed Trinity. It is called the Athanasian Creed, because of the influence of St. Athanasius (296-373 A. D.) in its composition. It is as beautiful and majestic a blending of dogma poetry and prayer as you will ever find. It occurs in Prime of the Roman Breviary, the official daily prayer of the Catholic Priesthood. It has been now for fifteen centuries or more, the Church's official statement of the Catholic Faith and so safe enough a mooring for anyone, child or scholar. I repeat it for you in English and in Latin, phrase by phrase (incidentally a miniature education in Latin, on the side for good measure!)

Quicumque vult salvus esse,	ante omnia opus est	ut teneat catholicam fidem:
Whoever wishes to be saved,	before all else, must	hold the catholic faith:

Fides autem catholica haec est: ut unum Deum in Trinitate, et Trinitatem in unitate
And the Catholic Faith is this: that one God in the Trinity and the Trinity in unity

veneremur	Neque confundentes personas,	neque substantiam separantes.
we venerate.	Neither confusing Persons,	nor separating the substance.

Alia est autem persona Patris,	alia Filii,	alia Spiritus Sancti:
One of these Persons is the Father,	another, the Son,	another the Holy Spirit.

Dunne, Patrick Bresnahan, Cliff Gough, James Barry, Thomas O'Connor, Ann and Margaret Conlon, Mrs. D. Burke, Mrs. Ellingwood, Mrs. Anna Perlino, Mrs. Levena Putnam, Mrs. B. Hoy, Mrs. Cameron, Mrs. Klein, Mrs. Smith, Mrs. Pelletier, Mrs. Luby, Mr. and Mrs. Jeremiah Owens, Nell and Dottie Weber, Julia Marshall, Mildred, Theresa and Celia McAdam, Alice Coyne, Mrs. Hart, Henry McGarvey, Mary Condon, Mary O'Donnell, Mrs. W. Brennan, Michael Brennan, Edward Clancy, William Callahan, John Murphy, Grace Healy, Annie Keown, Rose Keown, Mae Muckian, Mrs. W. Murphy, Michael McGee, Mrs. William McGrath, Mrs. Albert Myles, Mrs. H. McGarvey, Mrs. Delehanty, Betty Doyle, Kathleen Dineen, Mary Sullivan, Claire Donnelly, Mrs. Tom Maloney, Mrs. David Nolan, Leo Collins, Michael Rowan, Peter McCabe, Bill Emery, Pat McDonald, William Weber, Fred Dell'Orfano, Walter Ahern, John Heffernan, Joseph Connelly, John T. Carter, Clarence Cormier, Walter Curran, John Cogan, Bertram Freeman, William Power, Timothy Horan, R. E. Quinn, Jim Martin, Jim Walsh, Ted Walsh, John Walsh, John Moriarty, Mrs. H. McKinnon and Charlie Cody.

THERE WILL BE A MEETING OF ALL COMMITTEES RIGHT AFTER NOVENA MONDAY EVENING. THIS MEETING WILL BE OVER IN TEN MINUTES AND EVERYONE IN CHURCH IS INVITED TO REMAIN.

REMEMBER EVERYONE IN THE PARISH IS AUTOMATICALLY A COMMITTEE WORKER FOR THIS EVENT.

LET'S ALL WORK TOGETHER.

● **REMEMBER THE ST. VINCENT dePAUL TODAY**
WE MAY ALL NEED THEIR HELP TOMORROW ●

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

PROGRAMME FOR WEEK OF DECEMBER 2nd, 1945

PARISH LETTER

Dear Parishioner:

This will be a busy week in the parish. No need to remind you to be generous to the Archbishop's collection today. You are always just that.

We hope to see all families well represented at the Triduum in honor of Our Blessed Mother which commences Thursday Evening at 7:30. The Feast of the Immaculate Conception is on Saturday and although it is a working day everyone should manage to get to Mass. Masses will be at 6, 7, 8, 9, and 10.

The Holy Name Society should turn out in large numbers next Sunday for its first Communion Sunday of the new Church year. With confessions being heard on Thursday, Friday and Saturday they have no excuse on that score.

Our Sacred Heart Youth Club will sponsor a Dancing Party at Sacred Heart School Friday Evening and parents should encourage their boys and girls to attend all meetings of this Youth Club, and their Communion Sunday so that they may be eligible for these parties.

The Hot-Top Penny Sale is going along at great speed. It certainly is encouraging to have so many working together to put over this PARISH affair. Just to make sure that it will be worth while we are going to have from 800 to 1000 prizes all worth while. There will be a short committee meeting after Novena Monday Evening and all returns from books may be made then. It may happen that the Penny Sale will be so successful that we may make enough not only to pay for Hot-Top but to fix all the kneeling benches to preserve your new nylon stockings.

Father Coffey is calling out candidates for his basketball team this week and hopes to announce a Parish hockey league soon. Sacred Heart has always had great teams in sport.

Due to the Triduum on Friday night there will be no Holy Hour, but the Propagation of the Faith will meet as usual after the Triduum services.

Let us remind you once more that while you are Christmas shopping you will do well to look over our hundreds of beautiful prizes at the Sacred Heart Hot-Top Penny Sale. West Lynn Arena, Friday Evening, 7:30.

Yours sincerely in Domino,

FRANCIS X. SALLAWAY

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. F. X. Sallaway, S. T. D., Pastor Sacred Heart Church, West Lynn

Instruction No. 34 — Subject: The Creation of the World

**Musical Selections: Music of the Mass: a) Requiem Gradual, b) Tract, c) Gospel
(all in Gregorian Music)**

In Instruction No. 15 of this series, we described in dramatic detail how God created heaven and earth, in various orders of creatures ranging from light to man, assigning to each, different rules of existence and life. To distinguish those rules from other regulations of God and man, we call them the "Natural Law," the law written by the creative hand of God in the various natures which He assigned to all His creatures.

We also pointed out that that description was merely another way of telling the same story which God revealed to Moses and which Moses then recorded in the opening chapter of the Bible, called Genesis, a word meaning: Beginning. Such has been the teaching of both the Jewish and the Christian Churches for centuries. And a completely satisfying account it all is.

Perhaps there may be many among our listeners who have never actually read the account. It only takes about four minutes and so I read it for you now.

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: "Be light made." And light was made. And God saw the light that it was good: and He divided the light from the darkness. And He called the light Day, and the darkness, Night; And there was evening and morning one day.

And God said: Let there be a firmament made amidst the waters; and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament, and it was so. And God called the firmament Heaven; and the evening and the morning were the second day.

And God also said: Let the waters that are under the heaven, be gathered together in one place: and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering of the waters, He called Seas. And God saw that it was good. And He said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And God saw that it was good. And the evening and morning were the third day.

And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years. And it was so done. And God made two great lights, a greater light to rule the day; and a lesser light to rule the night: and the stars. And God saw that it was good. And the evening and the morning were the fourth day.

God also said: Let the waters bring forth the creeping creature having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales and every living and moving creature, which the waters brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And He blessed them saying, Increase and multiply, and fill the waters of the sea: and let the birds be multiplied upon the earth. And the evening and morning were the fifth day.

And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done. And God saw that it was good.

And He said: Let us make man to our own image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts and the whole earth, and every creeping creature that moveth upon the earth. And God created man to His own image, to the image of God He created him: male and female He created them. And God blessed them saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And it was so done. And God saw all the things that He had made, and they were very good. And the evening and morning were the sixth day.

So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had done. And he blessed the seventh day and sanctified it: because in it He had rested from all His work, which God created and made. These are the generation of the heaven and the earth, when they were created, in the day that the Lord God made the heaven and the earth. . . .

Such then is the account of creation as revealed by God to Moses. Now let me read to you the manner in which that story is compressed into the first two answers of the Fourth Chapter of the Baltimore Catechism. "Who created heaven and earth and all things? God created heaven and earth and all things. How did God create heaven and earth? God created heaven and earth from nothing, by His word only, that is, by a single act of His all-powerful will."

Practically all of the answers of the Baltimore Catechism have a similar Scriptural source and background, as we shall see from time to time in these

instructions. From time to time, I say, because I would remind you again that to delve into the lengthy Scriptural sources of **every** statement of the Catechism, would prolong the course beyond our intentions. There are many books treating all subjects exhaustively. We feel that the desire of our listeners is more for simple, brief, clear statements of the correct information, than it is for extensive proofs from Scripture. Neither is it to our direct purpose to linger overmuch upon refutations of denials of these truths. And yet in this case, we do devote a few minutes to denials that are made of this Biblical account of the creation of the world.

These denials take two forms:

1) a blanket denial of everything, stemming from a denial of the existence of God. This is of course a very easy way to rid one's self of all the inconveniences which follow from the law of God. But unfortunately for peace of mind, such an attitude leaves unexplained all the glaring facts of creation which challenge and stagger our senses and intellects. The substitute explanations offered are: a) blind chance, b) accident, or c) evolution. The word: Evolution has however two meanings: one correct and good, the other an unproven theory or guess which masquerading as science would dispense with the necessity of a Creator.

2) The second form of denial of the scriptural account of creation goes by the name of modern, higher Biblical Criticism, also a supposedly scientific undermining of the authority of the Holy Scriptures, as the Word of God. This attack strives to create the conviction that although God exists and perhaps has revealed some things to man in one way or another, the Bible itself is merely the thoughts of men and furthermore full of all kinds of error and inaccuracy.

Before we dismiss these forms of denial with a few well-chosen words, let me tell you a little modern history of more or less timeliness.

In the eighteen eighties, Japan decided that it would seek the source of American progress and imitate it. A Japanese named Fukuzawa conducted an investigation, reaching the conclusion and reporting to the powers that were, that the secret of our success was the Christian Religion. It was therefore determined that it would be embraced by the entire Japanese nation. Efforts were made to import officially teachers of it into Japanese universities. Here was our real opportunity to make progress with the Japanese people, to create a reservoir of common ideas and ideals, a common language of Christian thought and morality. And whom did we send? A crowd of professors who gave them no more idea of Christianity than is contained in Darwin's theory of natural selection and godless evolution and the so-called modern scientific Biblical Criticism, both then the current rage of the day. Small wonder therefore is it that even with the best of intentions, the Japanese mind could get no clear concept of Christianity, in fact, could not escape considering it merely a lot of contradiction, if not nonsense, and so eventually decided to have nothing to do with it officially, a decision in which they were confirmed as time went on, when from all evidences which they could find in our publicity, the American nation did not seem to take the Christian Religion very seriously, itself, 60% of our own population ignoring it!

But to get back to Evolution: the Catholic Encyclopedia sums up the whole business in these few words:

Under the heading of Evolution as a Science, (I quote):

... In forming a judgment about evolution it is necessary to distinguish between scientifically established fact, and what is merely hypothesis, guess-work, plausible explanation even although expressed in scientific terms. Many hypotheses presented as facts, are totally without confirmation except by specious arguments drawn from comparative anatomy and embryology, arguments which largely suppose what they are intended to prove. In spite of this, many writers accept widespread evolution as a fact and so represent it to the public, without sufficient scientific foundation.

The attitude of Catholics is the truly scientific one of being friendly to reasonable hypotheses, or theories, and interested in their confirmation, but like Pasteur, refusing to accept appearances as proofs. There is not the shadow of proof for the generation of life, from non-life, nor of animal life from vegetal life, nor of **the human organism from lower animals.**

Hence **reason** must conclude that the Creator intervened at least at each of these stages. With regard to the human soul, Catholic philosophers hold on purely natural grounds, **independently of religion and revelation**, that the rational soul cannot be generated even by the human parents, but must be directly created. Hence **man as such, is outside the possibility of evolution.**

(Under the heading of Evolution as a Philosophy, I quote again from the Catholic Encyclopedia.)

Evolution as a Philosophy supposes that the world is the only being extant (a false start to begin with,) and **has evolved** itself into all its stages of perfection, including the human soul! Such a philosophy is certainly opposed to Religion, which requires an adequate distinction between Creator and creature. Many proponents of this philosophy pretend that their only opponent is revealed Religion, whereas in all honesty, both unbiased reason and impartial science are implacable foes of such an evolutionary explanation of creation and man's nature.

PROGRAMME FOR WEEK OF DECEMBER 2nd, 1945

1st Sunday of Month

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Rev. Anthony Laverty, Wilfred Legault.

Announced High Masses:

Timothy V. Gannon, Months Mind H. M. R., Monday, 7:00 a. m.

Charles A. Baldwin, 3d Anniversary H. M. R., Wednesday, 7:00 a. m.

2) BANNS OF MARRIAGE:

1st time: Paul F. Hart and Claire Patricia Lannon.

3) LETTERS:

Read Letter from Archbishop.

4) COLLECTIONS:

Catholic Univ. today. This collection will be taken up after Communion.

5) ORDO:

Triduum for Feast of Immaculate Conception, Thursday, Friday and Saturday nights at 7:30 p. m.

Confessions Thursday, Friday and Saturday afternoons and evenings.

Masses on First Friday at 6:00 and 7:00 o'clock.

Saturday is a Holy Day of Obligation. All are bound to hear Mass. Masses, 6:00, 7:00, 8:00, 9:00 and 10:00.

6) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart, West Lynn. Subject: The Angels. Musical Selections: Music of the Mass: Requiem Sequence Stanzas 1 and 2: a) Dies irae . . . b) Quantus tremor. Gregorian and Verdi's.

7) MISCELLANEOUS ANNOTATIONS:

Holy Name will receive in a body at the 9:30 Mass next Sunday. Front center aisles will be reserved for them.

Annual Bazaar of Sacred Heart Women's Club, Monday afternoon and evening at Women's Club House, North Federal Street. Mrs. Mary Donohue, Chairman.

C. Y. O. Penny Sale Monday evening 8:30 o'clock at Sacred Heart School.

Weekly Whist, Tuesday evening, 8:00 o'clock at St. Anthony's Hall. Mrs. Margaret O'Connor, Chairman.

Dancing party sponsored by the Sacred Heart High School boys and girls Friday night at 8:00 o'clock. Admission 50 cents. Nobody below 10th grade admitted.

Boys of the Parish interested in playing basketball, ages 13-18, will please make known their names to Father Coffey during this week.

The Saint Vincent dePaul are always on call — Don't forget them.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

PROGRAMME FOR WEEK OF DECEMBER 9th, 1945

Curates' Quarters

Sacred Heart Rectory

Dear Folks:

Here's a chance for us to tell you what great people we think you are, and to thank you for your great kindness to us and cooperation with us during the past year.

We sincerely wish all of you a very blessed Christmas. Many homes in the parish are brighter this Christmas, because a loved one has returned, and the tension and strain of war are lifted. We still keep up our prayers of thanksgiving to God and His Blessed Mother, and we don't forget those families where there is still an absence felt, or where sorrow has come during the year to take away a dear one. For the sick and confined of the Parish we have one big Christmas present to offer. Let us bring God into your homes. We will be more than happy to bring Holy Communion between now and Christmas to anyone who asks for it. If one of your family is deprived of the chance to come to Church to receive Our Lord, please make arrangements with us to bring Him to them at your house.

You have been more than helpful in all Parish affairs that we ran this year. It is no secret that Sacred Heart Parish is the most active in this part of the Diocese, but all credit is due to you men and women who are willing to give of your time and effort to carry on the work. Our Holy Name, Legion of Mary, Propagation of Faith Societies, our Novenas and Triduums, our School Plays and Parties, our C. Y. O. teams, our Girl Scout and Boy Scout Work, our St. Vincent de Paul activities, our success with the Girl Drum Corps, the Cubs, the Parish Field Day, the Minstrel Show, the Teen age dances, the whole list of Parish events successfully conducted is all a tribute to your wonderful spirit of cooperation.

We are going to wind up 1945 with one big parish party, the Hot Top Penny sale. That is an assured Success right now, because it is a Sacred Heart Parish Affair, and we thank you in advance for your united help.

When you pray at the Crib this Christmas, don't forget a wee prayer for

THE CURATES

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. F. X. Sallaway, S. T. D., Pastor Sacred Heart Church, W. Lynn

Instruction No. 35 — Subject: The Angels

Musical Selections: Music of the Mass: Requiem Sequence Stanzas 1 and 2:

a) Dies irae . . . , b) Quantus tremor. Gregorian and Verdi's

God's creation did not stop with the orders of creatures listed in our brief summary, ranging from the inorganic elements to man, and which He confined at least for a time to this earth. He created nine choirs of other creatures to inhabit heaven. Unlike the ocean, the sunset, the domestic and wild animals, birds, fishes and our human neighbors, these spirits of another world, do not fall under our touch or gaze, however close they may be to us, helpful or harmful as the case may be.

And yet they have a wonderful history, tucked away here and there in Holy Scripture. I think Father Leonard Feeney, S. J.'s description of the nine choirs of these heavenly beings listed by St. Paul, almost merits the adjective: startling. I quote:

After we leave the material world, of which we are the most excellent and perhaps the most awkward members, where do we pass next? To the Deity Himself? Not quite yet. Not quite yet by a large margin.

When we leave man, we soar into a world of angel. No length, breadth, or thickness now. No Law of Gravity. No muscles and blood adhering to the bones of a skeleton. Merely a clear, bright will and intelligence unhampered by any hindrances, able to assert its selfhood free of all our flesh-fetters, our stumbles and our faults. It must be wonderful to be an angel and never know fatigue!

Yet we would be wrong to dismiss an angel with such a simplified description. For although essentially simple in nature, angels are marvellously complex in intensity and degree of perfection. There are exactly nine worlds of angels, each order surpassing the order below it similarly as the orders of life surpass each other in the material sphere. Angels cannot be photographed, or visualized with our material eyes. Therefore what? Therefore there are no such things as angels?

To say this is to contradict God's affidavit that there are. Let me tell you one thing about an angel that will impress you. Or rather two things. First, he is launched into existence by a stroke of God's will, fully intelligenced for all his natural functions. He knows in the first flash of his existence all he will ever know, short of the Beatific Vision, which of course he must earn by some trial of fidelity. No angel ever had to go to school.

Secondly, so powerful is his will that when he makes a choice, he remains rooted, fixed in it by sheer force of spiritual drive, forever and ever. The angels who chose God in their trial-instant in eternity, stayed fixed in adoration of Him always. The angels who chose Lucifer and themselves for adoration, fixed themselves immediately in Hell and stayed rooted there.

There are no pictures I can supply to enable you to climb visually the ladders of being that rise in the angelic order, all the way from flesh and blood to God. But we can experience something like it in climbing from stone to flower, from flower to animal, from animal to man. Somehow in the same way we would climb as we went from Angels to Archangels to Principalities, for so the lowest hierarchy in the celestial order is named.

This hierarchy of angels is intensely interested in human welfare. We each have, upon the assurance of St. Jerome, an angel to protect and pray for us, — a Guardian Angel we call him. There is an Archangel set over large spiritual enterprises, such as a diocese, maybe even a parish, maybe even a large household.

The Principalities concern themselves with human interests that rise to the proportions of national importance.

The second great hierarchy of angels is called by these mysterious yet wonderfully impressive names: Powers, Virtues and Dominions. Remember please, as you advance towards God, through the ranges of excellence in intellectual and spiritual intensity bestowed on each of these ascending groups, you see a new revelation in the order of knowledge and love of the raging power of God written in the creatures of His hand. It is on and on with the angels, more and more, greater and greater, wilder and wilder beauty, intenser and intenser light as we follow an arrow-path to the Absolute.

We next and finally soar into the last great hierarchy of angels, the mightiest, loftiest spirits of all. Ranged in a last breathless order of three, these are the top-most aristocrats of the angelic system. Their interests are far, far away from us, it would seem. Their concerns all lie Godwards. God is their ecstasy to such a point that they would swoon out of existence, with all their raging, blinding strength, if God did not support them. This last hierarchy of angels is called Thrones, Cherubim and Seraphim.

The Thrones are "foundation" angels, or so I like to call them. The Cherubim are the "knowledge" angels, that is to say, theirs is knowledge par excellence. The Seraphim are the "love" angels. They feed on the infinite adorableness of the Divine essence. Creation's bonfire can, in nature's scheme, rise no higher. The

topmost flame has been mentioned. The last soaring spark has been reached. . . . (I end quote.)

That is more or less a poetic description of their nature, but theologically accurate. I said they had a history, and it is one not entirely dissimilar to our own, certain deeds of merit or demerit, which God has revealed to us. They, like us, had free will. Their service of their Creator was to be, like ours, free, willing, of their own choice, and thus meritorious or blameworthy, deserving of reward or punishment. And so, like us, they were given a choice, a test, that involved a decision on their part, to serve or to rebel, to obey or disobey.

Just what that test, that choice was, Scripture does not tell us, but many theologians opine that they were told that they must adore the Second Person of the Blessed Trinity in the form of a human infant, in an order of creation lower than themselves. That would have been a strain upon their pride. At least we know merely from their nature, that it was a choice in which neither appetite, nor any sensual pleasure could have had any part, either to allure them on to disobedience or to excuse them by strength of passion. For they had no bodies, no appetites, no sensual urges such as we know. Their test was a cold intellectual decision, with no ignorance to cloud or confuse it. About a third of them, led by Lucifer, cried "Non serviam," (I will not serve). They failed in their test and their punishment was immediate confirmation in that decision, for all eternity, without chance of repentance, instant banishment from heaven, condemnation to Hell which was created for them, not for man.

A harsh punishment, for a momentary thought of pride? Say rather, a punishment decreed by God's infinite Justice, and therefore necessarily an exact measure of their crime, whether we can understand it or not. However short its duration, the malice of their sin must have been tremendous, incalculable, in some way infinite, immeasurable, to have evoked such a drastic degree of anger from the Almighty. It was His first lesson to His creatures upon His hatred of sin, a lesson which we will do well to heed, when temptations assail us.

These punished angels, these fallen spirits condemned to eternal separation from God and hatred of Him are strangely allowed "to wander through the world seeking the ruin of souls," so that our warfare, St. Paul tells us, is not only against the temptations of our own flesh and blood, but we have ranged against us "spirits fallen from high places," adversaries possessed of intellectual cunning far superior to our own.

This powerful and harmful influence of evil spirits in human affairs is a terrifying thought, but it is no idle imagination, no fairy story, nor childhood bugaboo or hobgoblin, nor fable. It is a mysterious fact contained in the revelation of God. Furthermore it has impressed its malignant stamp upon the human history of mankind, beginning in the garden of Eden with the temptation of Adam and Eve and their subsequent fall.

But this evil influence is counterbalanced with an equally good or greater helpfulness to mankind through the beneficial offices of these heavenly spirits, confirmed in virtue rather than in vice, who act as God's agents in some of His dealings with us. Witness the stories of Raphael and Jacob and Tobias in the Old Testament. Witness the story of Gabriel and Mary in the New Testament, as well as the guidance of Joseph in his perplexities, of which one of our poets has written:

"Then when the darkness settled round and to Him his prayers were said,
No wonder that his sleep was ground the angels loved to tread."

Note how succinctly and completely this whole summary of the teaching of the Church upon the Angels is compressed into the simple sentences which we learned as children in the Fourth Chapter of the Catechism: "The chief creatures of God are angels and men. Angels are pure spirits without a body, created to adore and enjoy God in heaven. They were also created to assist before the throne of God and to minister unto Him; they have often been sent as messengers from God to man; and are also appointed our guardians. As God created them, the angels were all good and happy, but all did not remain so. Many of them sinned and were cast into hell, and these are called devils or bad angels."

A SPECIAL ANNOUNCEMENT — December 2nd, 1945

For the next six Sundays we shall depart somewhat from the usual form of our broadcasts, in favor of a subject the discussion of which we would prefer to concentrate more connectedly than in twelve quarter-hour periods. Therefore commencing next Sunday, we shall give six one half hour instructions uninterrupted by any musical offerings in order to cover this ground more quickly.

The titles of these six Instructions are as follow:

Dec. 9th: The Divine Constitution of the Human Race in the State of Primitive Innocence.

Dec. 16th: The Trial, Temptation and Fall of Man.

Dec. 23rd: The Punishment of the Serpent.

Dec. 30th: The Punishments of the Woman and of the Man.

Jan. 6th: The Transmission of these Punishments to all men.

Jan. 13th: Personal Application of the Laws of Heredity.

PROGRAMME FOR WEEK OF DECEMBER 9th, 1945
2nd Sunday of Month

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Philip O. Smith, Mrs. Catherine Blake.

Announced Masses:

2) BANS OF MARRIAGE:

1st time: Frank R. Zuber and Helen V. Lalis.

2d time: Edward Donohue and Mary G. Hennessy.

3d time: Paul F. Hart and Claire Patricia Lannon.

3) LETTERS:

Read Archbishop's letter on canned goods drive.

4) COLLECTIONS:

Parish monthly collection taken up today after Communion.

5) ORDO:

Novena, Monday evening at 7:25, in honor of Our Lady of Perpetual Help.

6) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart, West Lynn.
Subject: The Constitution of the Human Race in the State of Primitive Innocence.

7) MISCELLANEOUS ANNOTATIONS:

Catholic Youth Club of 10th, 11th, and 12th grade boys and girls will meet in the Church Wednesday evening at 7:30.

Returns for Hot Top Penny Sale Books may be made after Novena, Monday evening.

Captains and Teams which will work on the floor at the Hot Top Sale will meet in Sacred Heart School Wednesday night at 8 o'clock for a rehearsal.

Hot Top Floor Committee: Miss Mary McAdam, Miss Alice Whelan, Miss Claire Blake, Miss Cecilia McAdam, Miss Kathleen Dineen, Mr. Thomas Sheridan, Mr. James Foley, John Heffernan, Henry Donohue, William Blake and Robert Quinn.

Captains: Edward Clancy, Walter Ahern, Joseph Connolly, William Emery, Francis McGinn, Lucy Miles, Bessie Smith, Patrick Bresnahan, Luke Brennan, Clarence Cormier, Claire Donnelly, Grace Healy, Tim Horan, Mrs. McKinnon, Mrs. Miles, John Cogan, Walter Curran, William Callahan, Mrs. M. J. Murray, George McMahon, Mrs. Pelletier, Cliff Gough, Mrs. J. Brown, Alice Whelan, Mrs. M. O'Connor, Fred Dellorfano.

No children under 17 at Penny Sale. Parents or relatives may accept door prizes for anyone in the family.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)
(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times.

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communions: For Men of Parish on First Sunday of the Month.

For Women of the Parish on Second Sunday of each Month.

For Boys of the Parish on Third Sunday of each Month.

For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

PARISH SOCIETIES, ACTIVITIES, etc.

Rosary and Benediction: Sunday afternoon 5:00 p.m.

Sunday School: In Lower Church immediately after the 8:30 Mass for all Children, 2nd to 9th grades inclusive, who do not attend Parochial School.

Weekly Novena Devotions in honor of Our Lady of Perpetual Help, Mondays 7:25 p.m.

Monthly Holy Hour: First Friday of each month 7:30 to 8:30 p.m.

Convert Instruction Class: Weekly in Rectory Sunday evenings 7:30 and by special individual appointment at other times.

Holy Name Society: Meetings after Monthly Communion Mass 9:30 on First Sunday of each Month.

Sacred Heart Youth Club: Meets every Wednesday Evening 7:30 p.m. 10th, 11th, and 12th grade boys and girls of Parochial and Public Schools.

Women's Sodalties: Meetings in conjunction with Weekly Novena Devotions on Monday evening 7:25 p.m.

Choirs: Children's for 8:30 High Mass; Junior (High School Girls) Choir for 9:30 Mass; Senior Choir for 11:00 Mass; Congregational Singing at 12:00 Mass; All rehearsals at times designated by their respective directors. **Altar Boys Society**, likewise.

Boy Scouts and Girl Scouts meet weekly in Sacred Heart School under supervision of their own Scout Leaders.

Girls Drum Corps: Meets for rehearsal Saturday mornings 10:30 in Sacred Heart School.

St. Vincent De Paul Society: Meets weekly in Rectory on Monday evenings.

Legion of Mary: Meets in Rectory every Friday 7:15 p.m.

Propagation of the Faith Society: Meets monthly on the 1st Friday, after the Holy Hour.

Sacred Heart Catholic Women's Club: Meets Monday evenings at 8:30 in St. Anthony's Hall and conducts a Weekly Whist Party on Tuesday evening at 8:30 in St. Anthony's Hall.

PROGRAMME FOR WEEK OF DECEMBER 16th, 1945

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. F. X. Sallaway, S. T. D., Pastor Sacred Heart Church, West Lynn
Instruction No. 36 — Subject: The Divine Constitution of the Human Race in the State of Primitive Innocence

Who were the first man and woman?

The first man and woman were Adam and Eve.

Were Adam and Eve innocent and holy when they came from the hand of God?

Adam and Eve were innocent and holy when they came from the hand of God.

If a student of history were to try to grasp the real spirit of the American people for instance, — their destiny, the explanation and solution of their problems, their success or failure in measuring up to those original ideals which we call distinctively American, he would first of all have to know something of their nature, their history, their origin from the bloods of all nations seeking here a new freedom unknown elsewhere. And the most authentic record of all these things he would find in that official expression of our basic national principles, that truest echo of our hopes and aspirations as a nation, that fundamental law of the land dating from the very beginning, known as the "American Constitution."

The same is true in a much larger sense whenever any thinking man endeavors to untangle the bungled and confused threads of human life in general, the aspirations and destiny of all men taken collectively. If he would understand their problems and the solution, if he would measure their success or failure, he too must go back to the original "Constitution" established for the human race by its Creator in the very beginning.

Although seldom viewed in that light, there was such a Constitution definitely handed to the first man and woman. And there is also an authentic official record of the various "Articles" of that Constitution written down and transmitted to all men to study, to understand, to live by and thus to attain the eternal destiny which the Almighty set up as the crown of human earthly life.

I know of no more sublime subject that I could propose to myself (as the theme of a Lenten course to you) than a sentence-by-sentence commentary upon this divine Constitution of the Human Race, contained in the second and third chapters of the opening Book of the Bible, the Book of Genesis. I can assure you that you will be amazed at the numberless practical lessons that are tucked away in its simple phrases, that you will be deeply impressed by the vigor of the warnings upon God's justice, anger, hatred of sin and His punishments of it, not only directly and personally to Adam and Eve but also in their transmission to the entire human race. And yet withal, you will be immensely consoled at the evidences of His mercy and love that are intertwined with all this divine sternness in these thirty-four verses of Scripture which we shall explain, provided of course that we His children cooperate with His plans to save us from the ruin brought upon us by our first parents.

St. Augustine sums up the first chapter of Genesis thus: "God created everything else by the power of His imperious word alone, but before He made man He paused as if to contemplate this sublime masterpiece of His work and said, "Let us make man to our own image and likeness" and then as if by His own beneficent hand, "formed him from the slime or dust of the earth."

And why this difference? To teach man several important lessons.

1st: To impress upon man his affinity with the animals. As to his body, his material part, he is an animal, although the king and noblest of them all.

2nd: His formation from dust was to remind him always of his mortality, or at least, that it was **natural** for him to die. Even although by a special gift of God, by the gift of the fruit of the Tree of Life which stood in the midst of Paradise, he would not actually have died, still he was dust. But he would not have returned to dust, had he remained faithful.

3rd: Man's formation from dust supplies us (as it should have supplied Adam,) with a constant motive for humility, the opposite of pride. This thought of his humble origin should have given the lie to those fair promises of the devil, that should he disobey "**he would be as a god.**" Could a god have been formed from the slime of the earth?

4th: Man's origin from dust was taught him in order that he might better understand the sentence of death later passed upon him: — "**Remember, man, that dust thou art and unto dust, (now that thou hast sinned,) thou shalt return.**"

And lastly: it holds out the hope of Resurrection, or at least, makes clear its possibility, for He who formed a living man from dust in the beginning, can certainly recall that same man to life, after he has been reduced again to dust.

This then is the origin of the **material** part of man. Then we read of the creation of his soul: **the image of God.**

Chap. II, V. 7. "And God breathed into his face the breath of life and man became a living soul." These words clearly represent the greater excellence of man's soul over his body.

And so with this third adornment of Adam, called Integrity. It too was a gift. Man's nature being that of a rational or intellectual animal, he tends necessarily not only toward spiritual, intellectual joys such as knowledge, wisdom and truth, but also has a strong tendency in his complex nature toward lower, material animal things. He is concerned and distracted by all things which have to do with the preservation of self and race.

And these lower, bodily wants of man make themselves felt by a power within us called the sensual appetite, or sensuality. In animals, it is known as Instinct, a most wonderful thing which leads them to seek the satisfaction of their needs, food for instance, without ever knowing why, and at the same time restrains them by a natural but blind impulse always to remain within orderly limits.

But in man there is a great difference. Man's intellect enables him to see the purpose of these passions and appetites within him, and it is the part of his reason to regulate them. Man's intellect for instance tells him that food is merely a means of life, not a thing to be sought for its own sake. And it is the part of man's reason to command his appetite to serve him when necessary, and to restrain it when reasonably satisfied. The same with the passion of anger, and all his passions. In a perfect man, all passions would be under the absolute control and dominion of his reason. They would be aroused only by his will, and would disappear at the command of that same will.

Such however is not actually the case. And this opposition which exists in us, this constant struggle between the spiritual and material tendencies of our complex natures, is called by the general name of Concupiscence.

A certain amount of this Concupiscence was **natural** for man, because of his complex nature, the mixture in him of such opposite tendencies, just as death was natural for him, and for the same reason, viz., the mixture of body and spirit, which naturally tend to separation. This opposition follows from the very make-up of man, from his nature. It could not exist in the angels for instance, nor in the animals, because they are either all spirit, or all material. But it could happen that this defect, these inconveniences could be removed from man by a special gift of God, just as death and ignorance also natural for man, could be spared him by special gifts. And as a matter of fact all concupiscence was actually removed from our first parents and that is the meaning of the last sentence of Chapter II Genesis. They were naked and not ashamed. Scripture tells us, by this third gift of God called **Integrity**: of the 11th sentence explained this evening. So that St. Thomas Aquinas, summing up what Scripture tells us of this original state of Primitive Innocence in which God created the first man and woman, was able to write this simple and clear description of it, all the more admirable because it is nothing more than a paraphrase of the Word of God which I have read to you: —

"The land where man was placed was called the garden of Paradise, a **Paradise of Pleasure**." The sacred writer describes it in a very few words, yet they are sufficient. Simply try to appreciate the meaning of the words: "**God gave to man complete dominion over all things that were on the face of the earth.**" As for his **external** needs, there was such an abundance of good things that labor, real labor was to be unknown. And **within** himself, by the removal of Death, no weakness nor suffering nor sickness was ever to approach him. He was to enjoy a perpetual youth, from the fruit of the **Tree of life**. By the gift of **Wisdom**, no doubt or ignorance was ever to cloud his vision. **He filled their hearts with the knowledge of understanding.** By the gift of **Integrity**, he was freed from those spiritual struggles against concupiscence that cause us now such sorrow.

And these were all gifts of God, not required nor demanded by man's nature, but simply accorded him by the generosity of his maker. They were not however supernatural, and so to distinguish them, we call them the **praeternatural** gifts which man possessed in the state of Primitive Innocence, but which he lost with original sin.

Or, as St. Augustine describes this same state, even more beautifully: "Man lived in Paradise, just as he wished, as long as his will conformed with God's. He lived and could always continue so, undisturbed by any outward want or inward disorder. Food was there in abundance, lest he hunger; drink, lest he thirst, the Tree of Life, lest he die. No sickness from within, no danger from without, could ever alarm him. No shadow of corruption tainted his body, no inward struggles worried the peace of his mind. Perfect health in his flesh, — absolute tranquillity in his soul.

Just as in Eden itself, there was neither heat nor cold, so the will of its monarch was neither altered by passion nor fear. His body and his soul were friends, and neither idleness nor fatigue could ever oppress them. Direct from God, a perpetual joy descended into his soul and awakened there the ecstatic love of a pure heart, a clear conscience and an unfeigned faith . . . may be taken as a definition of **Holiness**."

Adam and Eve were innocent and holy when they came from the hand of God.

Christ also used a similar sign to denote the infusion of a still higher life into the souls of His apostles: "He **breathed** upon them and said: Receive ye the Holy Ghost . . . etc." And yet this outward expression of life, while it teaches us how superior man is to the animals, at the same time it teaches us how inferior he is to God, as inferior as is our breath to our souls.

V. 18. And God said: It is not well for man to be alone. Let us make him a helpmate, like unto himself.

V. 21. Then the Lord cast a deep sleep upon Adam; and when he was fast asleep, He took one of his ribs, and filled up flesh for it.

V. 22. And the Lord God built the rib which he took from Adam into a woman and brought her to Adam.

Here too we may ask: what lesson did God wish to teach us by this strange action of His, forming woman from the rib of Adam, when He could so easily have formed her in a less surprising way?

1st: To show us that man and woman have exactly the same nature;

2nd: To teach man that he should love his wife as a part of himself;

3rd: That Adam might thus appear as the head and father of all human life, the source and fountain head of the entire human race, including Eve herself;

4th: Others find in the fact that Eve was formed from the side of Adam, a symbol of her position of side-partner, or as God called her, a **helpmate like unto Adam**. But of this we shall see more later.

Chap. II, V. 23. And Adam said: This is now bone of my bone and flesh of my flesh.

V. 24. Wherefore a man shall leave his father and mother and cleave to his wife. And they shall be two in one flesh.

Quoting which words, Christ Our Lord added:

Matt. XIX, V. 6. Therefore now, they are not two, but one flesh. What therefore God hath joined together let no man put asunder.

V. 9. And I say to you that whosoever shall put away his wife . . . and marry another, committeth adultery. And he that shall marry her that is put away, committeth adultery.

V. 10. His disciples say unto him: If the case of a man with his wife, be so, (i. e., if the Law of God is as strict as all that,) then it is expedient not to marry, (i. e., it is not advisable to marry at all!)

V. 11. Jesus said to them: All men take not this word, but they to whom it is given, (i. e., yes, it is advisable not to marry at all, but all men do not take this word, this advice of mine, but only those to whom this grace is given.)

V. 12. He that can take (this word, this counsel of mine,) let him take it. Christ agrees with his apostles that the law of Matrimony is strict, but He insists that it is the law of God.

Matt. XIX, V. 6. Therefore now they are not two, but one flesh. These words, are calculated to give some idea of the closeness and indissolubility of that bond which unites man and wife. It would almost seem as if Almighty God chose extraordinary words and phrases so that there could be no misunderstanding of his wishes. He had said to the animals, "**Increase and multiply**" and He said this to man as well, but in the case of man, he adds words which mean: "The union of man and wife takes precedence over all others, even that of mother and child." A man's wife is as closely united to him, in God's order of things, as his own flesh and bones. They belong the one to the other, as intimately and truly as do their own bodies to themselves, — as closely as if they constituted but one human body: "**They are no longer two, but one flesh!**"

These words express a union closer than any other that we know, with one exception: viz., the union of our food with our bodies, the union which Christ chose as the symbol of His Eucharistic union with us. And even this union of food with our bodies, is temporary and transient and must be constantly renewed, while the other of man and wife is permanent and indissoluble. The union of friendship may be broken, — a son may leave his mother, but by God's command a man may no more leave his wife than he may leave his own body. This is the meaning of these words and these words alone, even if Christ had never added His solemn command: "**What God hath joined together, let no man put asunder**, these other words alone: "**They two shall be one flesh,**" would be sufficient to show us clearly God's idea of the marriage bond, would be sufficient to show us how far from His command the world has strayed with its idea of **divorce**, the open, legal substitution of man's will for his Creator's.

This is God's idea of the bond of Matrimony and it is well to consider it deeply before taking it upon one's self. It is so easy to accept the world's frivolous ideas about this sacred union and regret only too late the folly of youth. But the Church warns you, and in plenty of time, so that it is Catholics' own fault if they smilingly disregard her advice and prefer their own youthful fancies to her laws which sum up not only God's Word, but the wisdom of the centuries, 2000 years' experience with the weaknesses and passions of men and women.

Instruction No. 37 — Subject: The Constitution of the Human Race in the State of Primitive Innocence — (Continued)

Gen. II, V. 8. And the Lord God had planted a Paradise of Pleasure from the beginning wherein He had placed man whom He had formed.

V. 9. And the Lord God brought forth of the ground, all manner of trees, fair to behold and pleasant to eat of, the Tree of life also in the midst of Paradise, and the tree of knowledge of good and evil.

The name given to this first tree (of Life) clearly enunciates its effects upon man. The fruit of this particular tree was to preserve man against his natural enemy, Death, so that he would continue immune from it until God would transport him, body and soul unseparated, to the even happier state of heaven. Nor is that as extraordinary as it sounds at first. Even now, the food that we eat staves off this enemy by continually renewing our lost forces until God commands our souls to leave our bodies.

V. 16. And God commanded him saying: Of every tree of Paradise, thou shalt eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat, for in what day soever thou shalt eat of it, thou shalt die the death. . . This tree was so-called (as the Tree of Life,) by God Himself, and therefore wisely named. This was the object that God had chosen to test the faith and obedience of His creature: — to teach him how good it was to obey, how evil it would be to disobey, — to teach him by experience “the knowledge of good and evil.” Its fruit was “fair to the eye and delightful to behold.” Its very name was ambiguous, aenigmatical, arousing curiosity and ambition, and so in every way a type, a figure of the nature of Temptation. But of this we shall see more another time.

V. 15. And the Lord God took man and put him in the Paradise of Pleasure, to dress it and to keep it. The contrast which these words exhibit with those later ones: (III, V. 17) Cursed is the earth in thy work. With labor and toil shalt thou eat thereof. Thorns and thistles shall it bring forth and in the sweat of thy brow shalt thou eat bread.

St. Augustine comments upon these words: “This dressing and keeping of the Paradise of Pleasure was not to be a laborious punishment, but simply a delightful exercise and stimulation. For God had given to the soul of man an innate desire for some occupation. And so this delightful cultivation of the earth that would gladly yield to its master abundant sustenance, was to be merely enough to satisfy this craving of his nature, to prevent stagnation, not by any means that incessant toil, against his will, necessitated by hunger and want which we experience in our present condition.”

V. 19. And the Lord God having formed all the beasts of the earth and all the fowls of the air, brought them to Adam to see what he would call them, for whatever Adam called any living creature, the same is its name.

V. 20. And Adam called all the beasts by their names, and all the fowls of the air and the cattles of the field. . . And of Eve he said: She shall be called Woman, because she was taken out of man.

This naming of all creatures according to their nature and work reveals a very deep knowledge in Adam, a knowledge given him of course by God, — all knowledge sufficient and becoming for the head and king of Nature to possess. He was by no means ignorant, then. In fact we find in another place in Scripture (**Eccles. XVII**) a description of his wisdom:

V. 5. God gave them counsel, a tongue and eyes and ears and a heart to devise and He filled them with the knowledge of understanding.

V. 6. He created in them the science of the spirit. He filled their hearts with wisdom. . . Moreover He gave them instruction. . . and showed them His justice and judgments.

V. 11. And their eyes saw the majesty of his glory, and their ears heard his glorious voice, and He said to them: Beware of all iniquity.

Adam then, was by no means ignorant and consequently when we say that he was innocent, we do not mean that he was ignorant. No, he knew that it was good to obey and wrong to disobey, but he had not experienced yet how evil it was to disobey, and this is what we mean when we say that “Adam and Eve were innocent when they came from the hand of God.”

The first then of those special gifts which Scripture tells us that God gave man in his original state of innocence (but which our experience tells us we no longer possess,) was earthly immortality.

The second was an infused knowledge: — “He filled them with the knowledge of understanding. He filled their hearts with wisdom.”

The third was a perfect control over all his sensual passions and appetites. Gifts, I call them, because man had no right to them. His nature did not call for them. Matter and spirit by their natures tend to separation and so Death was natural, and earthly immortality a gift. The human intellect, by nature, acquires new ideas and wisdom by a slow, laborious process; — to give it all at once without any work on man’s part, was a gift.

PROGRAMME FOR WEEK OF DECEMBER 16th, 1945
3rd Sunday of Month

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Rev. John J. O'Donnell.

2) BANS OF MARRIAGE:

3d time: Edward Donohue and Mary G. Hennessy.

2d time: Frank R. Zuber and Helen V. Lalis.

1st time: Herbert Doyle and Catherine Fay.

3) ORDO:

Wednesday, Friday and Saturday are Ember Days, and therefore Days of Fast and Abstinence. Working men and their families may eat meat at one meal on Wednesday and Saturday.

4) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.

Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart, West Lynn.
Subject: The Trial, Temptation and Fall of Man.

5) MISCELLANEOUS ANNOTATIONS:

Novena in Honor of Our Lady of Perpetual Help, Monday at 7:25 p.m.

Next Sunday, Communion Sunday for Girls.

Regular Meeting of the Women's Catholic Club, Monday evening at 8:15.

Weekly Whist Party under the auspices of the Catholic Women's Club, Tuesday evening in St. Anthony's Hall at 8:00 o'clock.

Christmas Parties for the Children — all the children of the Sunday School are invited to a Christmas Party to be given by the Pastor to the Children at Sacred Heart School on Friday morning, December 21, at 9:00 a.m.

There will be Special Christmas Parties for the Children on the following dates. All Parties at Sacred Heart School.

Boy Scouts Wednesday evening, December 19th

Cub Scouts Thursday evening, December 20th

Girl Scouts Friday evening, December 21st

Drum Corps Sunday evening, December 23rd

(Santa Claus will visit the first three grades in person sometime this week, accompanied by Ben Bowzer.)

APPRECIATION

Our Sincere Thanks are extended to the hard working members of the Parish who made the Hot-Top Penny Sale a big success. We cannot list all the names of those who gave so much time and effort, because they number in the hundreds, but we are proud that a Parish affair like this can find everyone working together. Final returns will be announced next Sunday.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick



A HAPPY AND BLESSED CHRISTMAS TO ALL!

PROGRAMME FOR WEEK OF DECEMBER 23rd, 1945

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. F. X. Sallaway, S. T. D., Pastor Sacred Heart Church, West Lynn

Instruction No. 38 — Subject: The Trial, Temptation and Fall of Man.

As a sort of introduction to a better understanding of our present condition, we considered in our last instruction what Scripture tells us of the original state of primitive Innocence in which God constituted the first man and woman.

As Lacordaire describes it: "Adam's body was never to know any of these miseries which oppress ours and finally reduce it, after a long and useless struggle to the sad and silent, but oftentimes welcome sleep of the sepulchre. **His intellect**, the resplendent mirror of creation, had been given the key of all of nature's secrets, and divine grace, opening up to him the treasures of God's wisdom and love, had made of this blessed creature at once the first wise man, the first prophet and the first saint. And as if for fear that the earth were not sufficiently prepared to receive such a great guest, God had placed him in a certain chosen spot, which the Scriptures call the "Paradise of pleasure" a name which almost offends our ears, because we are no longer able to speak the immaculate language of those pure and uncorrupted times."

But we must leave that delightful picture, so replete with happiness, for now in the Scripture narrative, begins that dreadful drama of our own destinies, a play which as yet is still in the acting, for you and I are now strutting our brief hour upon the stage of life, taking our role in exactly the same scenes, meeting the same foes, playing the same parts as in the beginning. For we too are placed by God under the same test of obedience as the one which we shall consider.

"Of a certain tree, thou shalt not eat, for in whatsoever day thou shalt eat thereof, thou shalt die the death."

To try their obedience, God commanded Adam and Eve not to eat of a certain tree that grew in the Garden of Paradise.

The only way that we can arrive at the knowledge of a thing's value is to test it in some way. Material things we subject to a chemical test, for example, and thus we wrest from their inert silence, the secret of their worth. But the great distinctive gift of man which elevates him above all other creatures is his **Free Will**. This great possession it is that makes him nobler than a tree, more beautiful than the stars, more glorious than the sun, which need no test to try their obedience, because they have no free wills. And had God made us, bodies without souls or souls without free wills, we would have been as stars, beautiful, yes, but our value already determined like theirs, incapable of rising under trial to greater heights of service and of merit. In us, God could then have never found any other answer or virtue than the dull changeless response with which marble or bronze answer the blows of the sculptor.

But God did not make us like these things. He made us free. And the service of a free will is an unknown quantity until proven by a trial of some sort. But to what sort of test could this free will be subjected? Surely its value could not be determined by chemical processes, but only by placing before it a choice between duty and selfishness, a choice between its first and greatest duty, (love and obedience to God,) and love of self, entailing rebellion against duty. Then, by its own free action, would the value of this creature be revealed and established!

And that is precisely what God did. He placed before man, just such a choice, to test his free will: — **"To try his obedience."**

Here is the story of it straight from Scripture:

The evil spirit is mentioned in Scripture frequently and by many names. Originally his name was Lucifer, (light-bearer) because he was the most brilliant and beautiful of all the angels before his fall and condemnation to hell. The name "Satan" means "adversary" and shows us his present relation to us. The name "devil" means "will that is perverted" and "Demon" means "Evil Genius." But God here calls him the "serpent" and allows him actually to take that form in dealing with Eve.

Gen. III, Verse 1. The serpent was the most subtle of all the creatures which the Lord God hath made.

This apparently casual remark which introduces the story of the temptation and fall of man, is really a very serious warning to us from God himself, that in temptation, we are dealing with a most cunning adversary, far superior to ourselves in intellect. Also that the Church's teaching that evil spirits do actually tempt us, is no myth or fairy tale, but the solemn revelation of God from one end of the Bible to the other. In this instruction we shall confine ourselves to a study of just how crafty the serpent was in his dealings with our first parents, because these six sentences from Holy Scripture are not merely history, they are prophecy and warning, a profound instruction to men of all time upon the nature of Temptation, revealing the insidious plan of campaign which the Evil Spirit uses against man throughout the ages, the cunning artifices which he is employing against us, even today.

One than did Eve? When the choice of good or evil is placed before us, do we not whisper to ourselves: **"No, you shall not die."** You will escape punishment somehow! The bite of an apple is a small thing. The sin is common. Others commit it and we never see the punishment. The other life is a long way off.

And so because Eve had hesitated in the firmness of her faith, the devil now launches against her, his third and most terrible weapon: the presentation of evil under the appearance of good.

V. 5. "God knows that in whatsoever day you shall eat thereof, your eyes shall be opened and you shall be as gods, knowing good and evil."

So far, the seduction of the devil had produced in Eve nothing more than doubt and negation. But man cannot live upon doubt and negation. He must have something more positive. Evil, to make an appeal must present itself under a more attractive cloak than a black cloud of uncertainty, leaving us unhappy and tormented by anxiety. And so the devil takes care not to leave her long in that state. He immediately pours into the wound which he had caused, as a sweet restorative, the poison of a suggestion, attractive yes, deceptive like all his suggestions, without any proof whatsoever.

We wonder how Eve could have listened to such blasphemy, and yet, it is the same story with this weapon as with the last. This same blasphemous utterance it is which lures us on to sin. This strange promise, not only without proof but contrary to all experience, possesses the same eternal power over our souls, that it exercised over Eve's. We hear the same fair-sounding but deceptive promise, in other words perhaps, these days. We hear men say: "Don't believe what God tells you. Believe only what you like." "Don't submit yourself to God's law. Be your own master." "Lie, and be safe. Steal and be rich. Revel in all bodily pleasure and be happy." "All the kingdoms of the world will I give to thee, if falling down thou wilt adore me." Other words, but the same promise: "If you taste evil, you will be wise." "Eat this fruit and your eyes will be opened and you will be as gods."

And now in the shadowy wreck of her trust in God, in the confusion of doubt which her consent to argue with this stranger had created in her mind, only two things stand out clearly, (all the more clearly because the light of faith was no longer sufficient to reveal their true nature) two ideas only remained:

- a) The beautiful material thing before her eyes (the fruit of the tree) and
- b) The strong appeal which it made to her sensual appetite.

V. 6. And the woman saw that the tree was good to eat, and fair to the eyes and delightful to behold.

She dwelt upon the attractions of the thing forbidden, instead of upon the law of God! She cast aside the armor of faith that should have been her protection and rushed headlong into that always dangerous struggle between the sensual appetite and its illegitimate satisfaction. She was conscious only of that attraction with which the forbidden fruit penetrated every pore of her body. And stripped of all else, she could only say to her deluded soul: **"It is good, fair to the eye, delightful to behold, Take and eat."**—the first mistake which we too are apt to make.

V. 6. "And she took of the fruit thereof . . ." i. e., she placed herself in the proximate occasion of sin. True, God had forbidden her even to take it, as she herself had reminded the tempter, just as He forbids us to place ourselves in the proximate occasions of sin. But after all, it was the eating of it, not the taking of it, that He would punish, she may have argued, as so many of us do, today. And so, **she took the fruit thereof**, i. e., she dallied in the proximate occasion of sin: the second mistake that we too are apt to make.

"And gave to her husband . . ." Not satisfied with her own transgression, she induces another to sin with her, (the third mistake which we too are apt to make.)

"Who also did eat." These few words are all that the Book of Genesis tells us about the sin of Adam. But St. Paul tells us: **"Adam was not deceived, like Eve."** He did not believe the serpent. His sin was rather one of lack of courage to resist bad example, the invitation to sin, of a companion whom he loved. He being wiser and more perfect than she, should have been her shield and her adviser, should have reproached her and helped her in her difficulty, instead of joining with her in her sin.

The sin of Eve was one of error, the fall of a soul deceived by false promises. But the sin of Adam was one of love, disorderly, sinful love, the fall of a soul preferring to please a creature that he loved, rather than to obey Him Whom he had reason to love above all creatures (the fourth mistake which we too are apt to make.)

And these sad words close the story of the Temptation and the Fall of man which the Baltimore Catechism sums up in a single question and answer:

Did Adam and Eve remain faithful to God?

Adam and Eve did not remain faithful to God, but broke His command by eating the forbidden fruit.

Instruction No. 39—Subject: Trial, Temptation and Fall of Man (Continued)

The boldness and daring of the tempter are evident from the fact that the very question itself contains a reminder of God's law! Thus would her sin be greater, because she would have no excuse of forgetfulness, or insufficient reflection!

Note also this: the devil does not attempt to throw doubt upon the existence of God, for he knew well that Atheism, (unbelief in God,) was as impossible then as it is now. And had the devil suggested any doubt as to His existence, he would have failed in the very first rule of all temptations, viz., to be **plausible**.

But certain as man was of God's existence, he did not have an equal knowledge of the motives which governed His actions. These were unknown to him, that he might have Faith, as they are today. **"The depths of God's wisdom, (says Scripture,) are impenetrable."** And again: **"God dwells in light inaccessible."** And if there is one thing that repels and yet attracts, that fascinates the human intellect, it is **the unknown!** If there is one thing before which the human mind is never at rest, unless quieted by a perfect faith, **it is the unknown!**

And so it was in this vulnerable point of man's nature that his subtle adversary attacks him: in his curiosity about the unknown, the unfathomable depths of God's wisdom, the mysterious designs of His Providence, which man had no right to know. The only answer that would have repelled the temptation and silenced the tempter was an immediate reply fashioned out of firm faith.

The first part of Eve's answer sounds like a one hundred percent answer to temptation:

V. 2. And the woman answered him, saying: Of the fruit of the trees that are in Paradise we do eat. V. 3 But of the fruit of the tree which is in the midst of Paradise, God hath commanded us that we should not eat . . . and she even adds the words: and that we should not touch it. . . .

So far, so good! She answers him in the language of faith. She shows him that she understands the law perfectly, and furthermore that she does not consider it particularly difficult, reminding him of all God's goodness to them in His other generous gifts. So far, the tempter was effectively repulsed, as he always is by a clear answer fashioned out of firm faith. But then she adds the fatal words: **"lest PERHAPS we die."** There had been no perhaps in God's threat. And so the devil immediately launches against her hesitating faith in God's fidelity to His own Word, his second weapon, that second earmark of evil: **a negation: "No, you shall not die!"** That should have been enough. She should have answered: "Who art thou to deny what God has said?"

But, have you ever stopped to consider the effect of a negation upon the human mind, even when that negation is gratuitous, without any actual or possible foundation or proof, even when that negation is opposed to the common sense of the individual or of mankind? We are all of the same nature and makeup. We give to the opinions of others the same respect which we demand for our own. And consequently whenever we hear another deny what we believe, our mind is astonished, and we cannot help saying to ourselves: "Here is a man who denies what I believe, a man like myself, an intellect like my own, maybe keener, better instructed. Is it not possible after all, that he is right and I am wrong?" Any negation is a rebellion in the kingdom of ideas, and every rebellion is destructive of harmony and peace.

The world knows well this power of negation; and so it denies everything, right and left, everything without regard to truth or sincerity. It denies the Church, the Sacraments, the Inspiration of the Scriptures, it denies Christ, first His miracles, then His Divinity, and finally His existence at all, without regard to proof, actual or possible. It even denies the existence of God, simply because it knows this power of negation over the human mind!

The devil too knew well its power and did not hesitate to use it. But he proceeds with more caution than does the world. He shows great cunning again in the particular thing which he selects to deny. He had not denied before, the existence of God. He does not deny now that God had threatened them with punishment. But he does deny another thing that was strange and mysterious to them: he denies something else that was **unknown: viz., Death!**

V. 4. And the serpent said to the woman: "No, you shall not die the death."

What was death? Was there any living thing that had ever seen it? Was it not merely an empty threat, a bugaboo that God had invented to make them obey? To them, it was a mysterious nothing, plus an element of fear. We know death only too well. It is under our very eyes continually in this sepulchre of sixty centuries. But with Adam and Eve it was quite different. And the devil knew that there is no truth or error which the human intellect, so proud of its powers and of its life, will accept so readily, will embrace so eagerly as that whispered promise: **"No, you shall not die!"**

We know, I repeat, what death is, both temporal of the body and spiritual of the soul, but yet, do we listen with any less eagerness to the promise of the Evil

When God created this world with all its creatures, He had no need of them. He was self-sufficient and all-happy Himself, without them. But He decided to manifest his infinite perfections to others, his power, his goodness, to call numberless beings into existence that they might witness his glory, experience his love and share his happiness. Contemplating the future in his infinite wisdom, he could see numerous other ways to do this, than the way he actually chose. As for man, He might have created him with soul and body and destined him merely for a worldly or natural happiness, like the other animals. He might have made him without a free will, confirmed him in good, so that he could no more have offended his Maker, than could the sun or stars or sea.

But He chose to make him free to serve Him or not, as he would. From this particular creature of His hands, God wanted free, willing service, or none at all. He gave him more than was necessary to overcome the test to which He submitted him, promised him a hundred-fold reward if he should obey, threatened him with all manner of disaster in this world and in the next, if he should refuse to serve Him.

People are fond of asking the question: "If God's purpose was to make us all happy, then why did He submit Adam to that fatal test, which He must have known would turn out so unhappily? Why did He not let well enough alone, and let the happy history of the Garden of Paradise continue until all men were safely within that other Paradise which knows no trial or temptation?" In other words, they say:

"We know that God had the right to make man just as He chose. We know that He had the right to exact from him a service that would depend upon man's free choice. We know that that service could not be obtained unless man were given an opportunity to exercise his free will by choosing between good and evil, between duty and selfishness, we know all this but we ask: "WHY?" Why did He not choose a better way, a way that would have freed us from suffering, labor, ignorance and death, for instance? In short, we want God to explain Himself to us. We want to know why God acted as He did."

This is a bold question, as you see. It is a demand of the creature to fathom the depths of God's inscrutable wisdom. And St. Paul tells us how much right we have to ask it: "**O man, who art thou that darest reply against God?**" — that darest demand from Him the motives of His actions? **Shall the thing formed say to Him who made it: Shall the clay say to the potter . . . Why hast Thou made me thus?**

Such questions as these are very often the fruit of minds too proud to bow before an intellect more powerful, more far-seeing than their own; — of minds forgetful that God is held to account to no man for his actions. And very often, these questions are but the first step toward a denial of His existence.

We leave to others, impertinent questionings of His wisdom, while we recall to mind that it was precisely this sort of questioning which cloaks a doubt, that was the first step in the temptation of mankind. It was this curiosity, this unwarranted inquiry into the hidden motives of God which led Eve into sin.

Up to that moment, their ears had heard only the sweet accents of God's voice instructing them in the language of love. And they had accepted His word, as a child, (that model which Christ has given us upon our journey to heaven) accepts the word of its mother. And as long as they did this, they were safe. But now they heard for the first time, that simple little word which can contain such poison, that insidious little word which has the power to throw into doubt, the Truth, — that one syllable: "WHY?" They heard that question which was the beginning of doubt, of all evil and all ruin; that question which aroused their curiosity in a matter where faith in God's clear Word, should have been their protection: "**Why has God commanded you?**" that question which appealed to their pride in a matter where humility and obedience should have been their safeguard: "**Why are you not supreme?**"

The serpent's approach to this seemingly natural and harmless question was very cautious.

V. 1. "And the serpent said to the woman: Why has God commanded you that you should not eat of every tree in Paradise?"

In other words: Is it true that God has forbidden you to eat of all the trees of Paradise? The question, if it does cast a slight doubt upon God's command, at least insinuated to Eve, that she may not have understood it perfectly. "Is it possible that God has told you not to eat this beautiful fruit?" And if so, WHY?

The evil spirit pretends surprise at the severity of God's command, and in this wily question we may see hidden the poison of his hatred for God which he is trying to instill into the soul of Eve. By this pretended indignation at God's command, the Father of lies is endeavoring to make Eve think God's prohibition unwarranted and difficult in order to excite in her a similar indignation over this restriction of her liberty, an indignation which under his artful suggestions would soon develop into open rebellion.

PROGRAMME FOR WEEK OF DECEMBER 23rd, 1945
4th Sunday of Advent — 4th Sunday of Month

- 1) **PRAYERS:** Rev. John Meheran, Lowell; Mary E. Curran; Joseph Gunning.
Announced High Masses: Philip O. Smith, Mem. H.M.R., Thursday, 7:00 a.m.
- 2) **BANNS OF MARRIAGE:** 3rd time. Frank R. Zuber and Helen V. Lalis.
2nd time: Herbert Doyle and Catherine Fay.
1st time: Albert James Carroll and Helen Ann Murphy.
- 3) **COLLECTIONS:** On Christmas Day, the traditional Christmas Collection for the Support of the Pastor and Rectory will be taken up at all the Masses. Please use the Budget envelopes or extra envelopes (special ones for the children) procurable from the ushers today. Thus all contributions may be accurately credited for later acknowledgment.
- 4) **ORDO:** Tomorrow, Monday, Dec. 24th, the Vigil of Christmas is a Fast Day, with no exceptions.
Confessions Monday afternoon and evening at usual hours for Christmas.
Masses Christmas Day: On same schedule as the Sunday Masses, viz., 7:00, 8:30, 9:30, 11:00 and 12:00, with the additional Midnight Solemn High Mass at Midnight in the Upper Church, at which no children will be permitted.
- 5) **MUSICAL PROGRAMME:** 11:30 p.m. **Concert of Christmas Carols by Girls Bugle Corps.** 11:45 p.m. **Concert of Christmas Carols by Senior Choir:** Silent Night, Holy Night (Gruber); Angels We Have Heard on High (French Noel); O Little Town of Bethlehem (Redner); Hark The Herald Angels Sing (Mendelssohn); 12:00 **Midnight Mass:** Organ Processional, Christmas March (Marier); Choir: Kyrie, St. James Mass (Korman); Gloria, St. James Mass, (Korman); Credo, St. James Mass (Korman); Offertory, Adeste Fideles (Traditional); Sanctus, St. James Mass (Korman); Benedictus, St. James Mass (Korman); Agnus Dei, St. James Mass (Korman); Jesu Redemptor (Yon); Organ Recessional, Marche Triomphale (Widor); Choir of Mixed Voices.
- 6) **ESSEX CO. CATH. RAD. PROG. WESX, (1230 on dial) Sundays 4 to 4:30 p.m.**
Today's Speaker: Rev. F. X. Sallaway, S.T.D., Pastor Sacred Heart Church, West Lynn. Subject: The Punishment of the Serpent.
- 7) **MISCELLANEOUS ANNOTATIONS:**
 - a) **(Regular Devotions)** Usual Novena Devotions Monday, 7:25 p.m.
 - b) **(Social Activities)** Christmas Party for Drum Corps this (Sunday) evening. Troop 28 Girl Scouts will meet at church this (Sunday) evening, 4:30 p.m. to go to the City Infirmary to entertain patients.
Christmas Party given by the Pastor to Church Workers will take place at Suntaug Inn, Lynnfield, next Thursday evening, 7:00 p.m. Cars will meet at church, 6:30 p.m.
 - c) We note for the record the installation of all flex-glass pillars in the lower church, except four which await the availability of more material. Also we acknowledge receipt of request for another stained glass window in memory of Timothy V. Gannon, which will be installed as soon as its companion is ordered.
 - d) With regard to the Hot Top Penny Sale, there was an element of deep disappointment but it was due entirely to the weather. Indications were that even with \$2000 worth of prizes given away — we would still have netted our \$3000 required for the contracting work contemplated. In the face of such a blizzard we were fortunate to have cleared expenses and to have made \$450 toward covering the expenses of the project.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

PROGRAMME FOR WEEK OF FEBRUARY 10th, 1946



ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.
Speaker: Rev. Francis X. Sallaway, S. T. D., Pastor Sacred Heart Church, W. Lynn
and Director of the Essex County Catholic Radio Programme
Delivered in Sacred Heart Church Sunday, January 27th and over Station WESX
February 3rd, 1946

A COMMENTARY UPON MR. FAIRLESS' LETTER TO PRESIDENT TRUMAN

At a recent Holy Name Society Communion Breakfast in the Sacred Heart Parish, I endeavored to analyse the Management-Labor relation and especially such strike phases of it as are occupying the public attention at the moment. My thesis was that the moral principles enunciated by the Supreme Pontiffs in their Encyclicals contain the only correct, if not the only possible solution of these conflicts, the chief fault with all other attempted solutions being that they are guided by no such solid underlying principles. The main principle applied seems to be scarcely more than "Let's split the difference, boys!" and of course that is merely a postponement of the solution and an invitation if not an assurance of a repetition of the argument later. I pointed out the prudence of not mixing up guiding principles with local or specific applications of them and confined my remarks to the higher ground of general principles.

(Application of Principles)

And yet general principles remain ineffectual unless applied. That was the trend of the questions at the Communion breakfast. "What good are principles unless they actually resolve the practical problem?" Therefore if for no other reason than as a demonstration of their application, I am herewith taking the liberty to apply them to the attitude of Industry as expressed in the singularly succinct letter of the President of the United States Steel Corporation to the President of the United States. That letter has the value of focussing the current Management-Labor conflict within certain narrowed limits. It is indeed a remarkable crystallization of Management's position, upon which the principles of rights and duties governing their quarrel can be brought to bear with particularly clear light.

(Management's Concessions)

Mr. Fairless calls the two dollar per day increase demanded by Labor, "excessive," but at the same time he offers 60% of the original demand, or 75% of the final demand by Labor. Only 4½ cents between the 15 cents per hour raise offered by Steel and the Union's final demand of 19½ cents per hour raise, represent the gap of difference between the compromises granted by both sides in the negotiations. And since these figures declare that the major sacrifice was on Management's part, the score thus far is made to appear creditable to Management. So far, so good. Then come some other figures the most impressive of which is a granted increase of sixty million dollars annually to Labor.

Telling too, is the charge that the strike is a "clear violation of the no-strike clause in the contract continuing until October 15th, 1946." That charge the Unions have answered in their own way. No cautious belligerent could afford to leave himself open to such a body blow. The crux of Mr. Fairless' whole statement comes in the next sentence: "We have done everything reasonably within our power to avert the strike." And then the responsibility for the strike is thrown upon the Union.

(Double Self-Exculpation)

Inasmuch as the same statement is made by Labor and in practically the same words, we the interested on-lookers ask ourselves: Is there any way to penetrate beyond those two contradictory self-exculpations and to arrive at the truth that lies hidden behind this double assertion of complete and even injured innocence? I think there is, but first let me complete the survey of the letter in question.

(Survey of Letter)

After speaking of the government's willingness to permit price raising and thus insinuating that the wage increases will be passed on to the customers, (again only a postponement of the solution,) Mr. Fairless declares with as much conviction as such statistical statements usually convey, that "steel workers' pay has kept pace with increased living costs." I might add in passing that beyond that much evidence of good will on Management's part, that argument means nothing in the end, unless the laborer can eventually meet the living costs with his wages, and with some margin of security. And in case Management has any difficulty in figuring out what I, or rather the Pope means by this margin of security involved in the idea of a family-saving wage, let it take as a clarifying example, the idea which is familiar: the margin of security which profit gives to Industry, divided perhaps among a larger number of workers, but bearing nevertheless a similar relation in the general make-up of business.

Mr. Fairless further states that the "U. S. Steel Corporation's concession of 15 cents per hour raise would then constitute a payroll among the highest today in American Industry." Fine, unless its cost is passed on to the laborer and then again it means nothing. There are further details, all in the same vein, concluding with the statement: "**In our judgment**, it is distinctly in the public interest to take into account the injurious effect upon American industry of an **unjustified** wage increase in the steel industry."

Technological advances in the industry have greatly increased productivity of their holdings and the value of the worker's hour to them. All this has been accomplished without increased risk or effort on the part of the stockholders.

To say that the industry cannot absorb wage increases without corresponding price increases is to ignore the facts.

(End quote from *Catholic Digest*)

(Principles not vague theories)

Remember my purpose is simply to point out that the principles which the Catholic Church claims will solve any moral problem which the world can produce, are not vague theories nor ineffectual dreams. They have a most practical way of working out. But they must be taken seriously and applied conscientiously, not ignored, by-passed and supplanted by another whole set of business ethics in which neither God's law nor individual conscience plays much part, as they are unfortunately by-passed quite universally by big business.

(Sins of Labor)

And at times by big Labor Unions too! In fact, lest this talk seem too one-sided or unsympathetic to Management, I may some day list a corresponding table of sins to stimulate the conscience of Labor and Unions. I hinted at some of their sins in my previous talk: a) unreasonable demands, b) insatiable efforts to secure ever higher and higher pay simply as a test or demonstration of their power, when far from having a wolf at the door, wages were practically fantastic, c) no thrift, when wages were higher than needs, d) dictatorship to Management in matters which are strictly none of Labor's business.

Labor indulges in many practises which can easily do it far more harm than good in the long run, in the very justifiable resentment and anger which they arouse on the part of Management. And indeed some of these practises are a far cry from the calm, dignified insistence upon a "Family-Saving Wage," which is Labor's strongest, most indisputable claim. Unions frequently exhibit a dangerous tendency to increase their power by any means at hand, with not enough reflection upon the justice and wisdom of those means, violence for instance, although that has often been subtly instigated by Management too, and other techniques that amount to efforts to hamstringing Management.

Unions have been known to attempt to tyrannize over other fellow workmen who for one reason or another, sufficient to themselves, question the wisdom of giving over their freedom into the hands of certain *de facto* labor union leaders, and thus, quite within their rights, prefer to work out their own salvation without the help or hindrance of a union. Labor Unions in general may well examine their consciences, or at least take prudent advice upon the matter of forcing their own wills upon other workmen with judgments and wills of their own. Progress to power through disregard or infringement of the legitimate liberties of other men is indeed a dangerous path to travel, and Labor may well watch its step therein.

(Catholic Church Only Impartial Arbiter)

Feelings are so sensitive in conflicts such as these that an arbiter, to remain in the good graces of either litigant must praise merits and remain silent about weaknesses. Otherwise he is immediately tabbed as a partisan. And a partisan is an unacceptable arbiter. Fortunately the Catholic Church escapes this charge of partiality because her God-given commission is to **teach all men**. She echoes God's voice to both parties. They are all her children in whom she is equally interested. From her lips must they all learn the law. Only her guiding hand can steer them all aright.

It is in order to inject the principles of Christian morality into the counsels of the Unions that she has founded her Labor Schools throughout the land. It is in order to suggest their value to those who like Mr. Fairless control the policies of Industry that I have penned this little appendage to my previous remarks upon the Management-Labor Relation.

(Justice her Interest)

Note well that the Catholic Church is devoted to justice to the industrialist, just as much as to justice for the workingman, union and non-union equally. Her concern is Justice, justice to all, not merely to one set of combatants or another. Justice holds an evenly balanced scale. The Church's concern is that it remain so.

"It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all a moral and religious matter, and for that reason its settlement is to be sought mainly in the moral law and the pronouncements of religion."

— Pope Leo XIII, *Graves de Communi*, January 18, 1901

"We lay down the principle long since clearly established by Leo XIII that it is Our right and Our duty to deal authoritatively with social and economic problems."

— Pope Pius XI, *Quadragesimo Anno*, May 15, 1931

(Good Case for Industry)

This is a platitude which leaves the whole question just where it was at the start. It states arbitrarily that the wage is "unjustified," which is exactly what his readers were expecting him to prove by his letter. Mr. Fairless makes a good case for Industry as far as he goes. He states generosity to the extent of 60% to 75% of what he calls an "excessive" demand, certainly commendable as far as it goes. All that he says may be perfectly true. I do not call into question the truth of a single statement which the letter contains. And still the wage increase may be justified. And it may not, too. It may be as he says excessive. The point I make here is that nothing that he says in his letter, **proves** that the wage is unjustified. His arguments are aside from that point, the only real point at issue. That point is purely as he says himself, a matter of "our judgment." The most revealing things in the letter are the things it leaves unsaid.

(Glaring Weakness)

One conclusive way to prove that the wage increase is not justified as far as Industry is concerned would have been to show or at least to declare that Industry cannot afford to pay it, in other words, as I said in my previous talk, the profit-facts of the case in question. This Mr. Fairless neither shows, nor even declares, although he does state that his Company can handle successfully a sixty million dollar per year increase in wage costs. He **infers** that he could not handle the extra 4½ cents per hour, but no facts or even statements are forthcoming to prove it. The 4½ cents gap of difference may be the straw that would break the camel's back. If so, it would be the clinching argument for Mr. Fairless to say so. The whole fight has now been reduced to that. Unless it is the truth, no man in Mr. Fairless' position would dare to say so. And if he said so, Labor would be forced to respect his word. But he does not say so. That is the glaring weakness of the letter, and inasmuch as the letter crystallizes Management's position, that is the glaring weakness of Management's position in this whole dispute.

(Does Ability to Pay enter the Problem at all?)

Here we are discussing the very question which Industry naturally wants to avoid. Even if Industry can afford the increase, has it any obligation to do so? Does ability to pay enter into the problem at all? Isn't that margin of profit the sacred right of Industry, beyond the claim of the laborer, nobody's business except its own? It has certainly always been considered so by business. And that position is amply protected by law. And should anyone quote to Industry any higher law, God's law for instance, requiring a sense of stewardship with regard to all wealth however legally possessed, their answer is simply: "We don't run our business on such laws. We are concerned only with the civil law, and have hard enough task as it is to stay within that! If that doesn't cover justice and morality sufficiently, that is not our fault. Correct that then, not us!"

(Profit is a natural right of Industry, but not an absolute right)

A margin of profit is a natural right of Industry and the Catholic Church recognizes it and defends it. She simply says: it is not an absolute right, devoid of any responsibility to God. She tells Industry that it should so conduct its business that it make room in that profit for **one other thing** which it is apt to forget, viz., its social and economic responsibility to its employees, as fellow human beings. There is no need for any outsider to remind Industry to look out for its own interests, its profits to investors, its salaries to executives and managers, its own expansion, its raw materials, insurance, machinery and other items of operational costs. But there is a constant need to remind Industry, and the Holy Fathers have been doing it for decades, that the **human** values involved in Labor can be and often are more than the cold, strict, legal expressions of the civil law. Common everyday justice expresses that difference in the Living Wage. The Catholic Church expresses it in the carefully enunciated teachings of the Supreme Pontiffs in their Encyclicals upon the Management-Labor relation, concerning which Archbishop McNicholas only recently said when a radio station in his diocese denied to Catholic clergymen time on their station to explain these teachings:

"It is tragic that so many of our capitalists and industrialists will not find time to study the true Christian position. They are thereby indirectly aiding atheistic, subversive forces, by refusing to see the error of their own ways and by steadfastly denying the many grave and manifest injustices of the capitalistic system."

(Missing Ingredient)

This teaching of the Catholic Church is summed up in the doctrine of the "Family-Saving Wage" i. e., a wage which will enable a family with thrift to save enough to purchase property or some other security against the days when the breadwinner can no longer earn wages by actual labor. That is the **missing ingredient** of Mr. Fairless' letter to the President of the United States. And it is especially pitiable that it is not recognized, when in financial terms, at least for the present moment, it seems to express itself in the figure of 4½ cents per hour raise.

But to return to the burning question of the hour: does ability to pay enter the problem at all? The answer is: Yes, to this extent: if Industry is able to pay a Family-Saving Wage, then from its own conscience, with no pressure from Labor, it should do so, merely from a sense of its own social responsibility and as a

grateful steward of wealth which belongs ultimately to God. If Industry is not able to pay, then it has a valid reason to haggle, to argue, to bargain, to plead impossibility and to ask Labor to be content with the best Industry can do for it under prevailing conditions. And if Labor were to feel that Industry frankly, truthfully and spontaneously were sharing prosperity with its employees, it would in turn frankly, spontaneously and cheerfully share bona fide adversity with Industry. It would have to, anyway!

(Best fact-finding board: individual conscience)

I said that I think there is a way to get beyond the double assurance of innocence which both Management and Labor give in this dispute. Nothing is more common in the experience of the judge in the court of domestic affairs than such statements by both husband and wife in a marital battle. Neither is the experience unfamiliar to the priest, who has a very simple technique for such a situation, except that it doesn't work nearly so well with people without religion as it does with religious people. It is this: after the litigants have recited to their heart's content their own virtues, and confessed everybody's sins except their own, the priest quietly asks: And now don't you think you had better go to confession yourself, on your own account? What about this thing and that thing and the other thing that your opponent charges against you? Isn't there some little basis of truth in this charge or that accusation?

There is a real fact-finding board for you, and not a prying into your private affairs by an unauthorized enemy who proposes to go out and tell the world about it. No, his purpose is merely to bring your mind and mode of action into line with the law of God. Moral correction can never come from without. It must be self-correction from within. And furthermore one's own free will and the grace of God have much to do with it. That is why even published facts of guilt have only a remote connection with true repentance and a resolution of amendment. Witness the clean-up of the movies through the consciences of the producers. But at least they are a help as the first step toward the forgiveness of sins. At least they assist sometimes in a good examination of conscience. For instance, such questions to Industry as the following might help arouse conscience, — such questions as are implied in the series of facts which the *Catholic Digest* for January 1946 lists in the article by Father McCarthy entitled "Are Strikes Justifiable?"

What about the billions of dollars in cash and undistributed profits?

What about the other billions available from the U. S. Government to cushion the shock of reconversion for Industry?

How come such a cushion for Industry and none for Labor?

And as long as we are talking about the Steel Industry, the imaginary Father Confessor to it might propose these little difficulties to its conscience for solution:

(Quote from January 1946 *Catholic Digest*)

Facts and figures available on the Steel Industry amply prove that the industry can raise wages 30% without raising prices and still have a comfortable margin of profit. Leading representatives of industry of course deny this. Their explanations run something like this:

During the last five years, profits after taxes in the steel industry averaged \$245 million annually. According to one leader, E. L. Ryerson, Chairman of the Board of Inland Steel, the wage increase demanded by steel workers would cost the industry \$275 million annually. . . thus forcing the steel industry to operate at a \$30 million annual deficit.

The joker is that admitted profits *after* taxes are not the yardstick to measure profits by. After taxes, profits averaged as he says \$245 million annually, but *before* taxes, profits averaged \$700 million a year. And wage increases would come out of profits *before* taxes. They would lower profits before and after taxes by about one third, i e., they would reduce the profits to about \$160 million a year, and that would be \$44 million more than profits averaged from 1935 to 1939. . . .

But such an explanation shows only part of steel's ability to pay. . . .During the five war years, steel's open profits after taxes totalled \$1,225 million. Accumulated reserves, excess provisions for depreciation and depletion, and accelerated amortization of wartime facilities, (hidden profits all,) probably come closer to the figure for open profits. Dividends on steel stock were almost double pre-war dividends, (an 82% increase.)

During the 1940-44 period, in spite of higher taxes, steel's profits more than doubled the average for the five pre-war years. During the same five last years, allowances for depreciation, depletion and amortization averaged \$277 million, almost double the average for the five preceding years. The "care of machinery" fund in the steel industry totalled \$1,387 million during the five years of war, again doubling totals for the preceding five years of peace.

Total assets were well under \$5 billion in 1940, but \$6 billion in 1945, a rise of more than 20%. Steel's reserves were \$103 million in 1940 and \$395 million in 1945. The company's accumulated undistributed profits amounted to \$92 million in the 1935-40 period and \$476 million in the 1940-45 period. During the five war years, total undistributed profits, \$1,061 million, came within 20% of doubling the total pre-war figure.

Should the steel industry decide to loaf its way through 1946 or spend the time fighting steelworkers and consequently just break even for the year, it will be entitled to a tax refund of \$149 million, a refund surpassing the 1935-39 average profits by about \$35 million.

Stockholders in the industry therefore find themselves in an enviable position. Wartime returns on investments have almost doubled average pre-war returns. Their holdings are now worth well over one billion dollars more than during 1939.

The Golden Jubilee Reunion of Sacred Heart Parish will take place in the Lynn Armory on Friday evening, March 1st, 1946. This will be the postponed social aspect of our Jubilee which in the absence of so many service men and women we felt should await a later day. It is also the first social event of proportions worthy of this parish which we have sponsored since the beginning of the war, with the single exception of the Reception to the new Pastor in November, 1943. We look forward to a response which will be worthy of such a joyous occasion.

We are emphasizing the following features:

- 1) The celebration of our Golden Jubilee as a Parish.
- 2) A welcome home to our servicemen and women.
- 3) A Souvenir Booklet which will contain a Social Register and a Business Directory of Friends in the City.
- 4) In this booklet, we wish to record in a special list the names of all Parishioners now living in the parish (with their present addresses) who were here at its foundation, fifty years ago.
- 5) We also wish to give this occasion a sort of Old Home Week character and so have reserved in the Souvenir Booklet a page for the names and present addresses of those originally from this parish who have moved away and who wish to join in our jubilation with a manifestation of their remembrance and good will by a printed record of their former association here — as well as by their presence at the Reunion itself.

PROGRAMME FOR WEEK OF FEBRUARY 10th, 1946

2nd Sunday of the Month — 5th Sunday after Epiphany

- 1) **PRAYERS:** Anna J. Landergan.
Announced High Masses: Philip O. Smith, 2nd Anniversary H. M. R., Friday, 7:00.
David and Hannah Barry, Anniversary H. M. R., Saturday, 7:00.
- 2) **BANNS OF MARRIAGE:** 3rd time: James J. Kelley and Kathleen Stephens.
2nd time: Charles E. L'Heureux and Florence T. Smith.
- 3) **COLLECTIONS:** Monthly Parish Fund Envelope Collection at all Masses today after Communion.
- 4) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4:00 to 4:30 p.m.**
Today's Speaker: Very Rev. Msgr. John J. Wright, D.D., Sec. to His Excellency Archbishop Cushing. Subject: Peace through Love, not Hate.
- 5) **MISCELLANEOUS ANNOTATIONS:**
 - a) **(Regular Devotions)** Usual Novena Devotions Monday Evening, 7:25 p.m.
 - b) **(Communion Sundays)** 1) Holy Name Society today at 9:30.
2) Next Sunday for all the Boys in Parish.
 - c) **(Social Activities)** 1) All Boy Scouts and Cubs meet in front of Church, 2 p. m. today to go to St. Pius Church.
2) Regular Tuesday evening Whist, in the Hall at 8:30 p.m.
3) C. Y. O. Unit No. 33 Valentine Record Hop at Sacred Heart School. Friday evening, February 15th, at 8:00 p.m. Tickets 30 cents.



Archbishop Cushing climaxes series of Radio Talks
upon subject of Management-Labor Relations
on Essex County Catholic Radio Programme, February 17th
with address entitled:
"The Guide-posts of the Almighty to Permanent Industrial
Peace and Happiness"

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.
Speaker: Very Rev. Msgr. John J. Wright, D. D.
Secretary to His Excellency Archbishop Cushing

PEACE THROUGH LOVE, NOT HATE

The opening sentence of the historic statement of the American hierarchy, a year ago, still echoes in the hearts of Catholics. That statement begins: "We have met the challenge of war. Shall we meet the challenge of peace?"

The first and most fundamental strategem which we must devise in our campaign for peace is one which will bind up the wounds of war, bind up those wounds on every side. Many people do not believe that or, at least, they talk as if they did not. Though once opposed to **isolationism** as an effort to isolate us from the War, they now appear to believe it possible for us to isolate ourselves from the consequences of the War, at least as these tragic consequences have affected the vanquished nations. There is a very marked tendency to believe that the vanquished can be left to "stew in their own juice for awhile," to quote the somewhat sinister phrase of the political leader of one of our Allies.

Outside the Catholic Church, very few seem to appreciate in any lively and permanent way the powerful ties which, despite the divisions brought about by War, still unite us to the members of all the Western nations, victor or vanquished. Some of these ties, natural and supernatural, material and moral, the War could not destroy and the peace cannot. There are, of course, outside the Church many who try to cling to that realism, a realism which is dismissed as sentimental idealism by the rest. The Quakers perceive its truth, but, heroic band though they be, the Society of Friends are a little flock, indeed. Some sensitive souls still concede it whose religion has not gone political or, as the fashion at the moment is to say, **Democratic**; or whose Faith has not been seduced by Communism, or conscripted by Fascism or mobilized by Imperialism.

Even among Catholics, lamentably enough, not all retain a practical belief in the ties that still bind us to our enemies, ties that have become greater since Peace was established. Some Catholics still join in the chorus which demands that the peace with Europe be conceived in hatred. They do so because of sad personal reasons, as the loss of kin or dear ones in the War. With these we can only sympathize and try to be understanding. Others ask that the peace be based on hatred because of a violent, distorted sense of what they would call "realistic preparedness." These we can only seek to **control**, for their brand of **realism** and of military preparedness may easily poison the only hope we have that some measure of idealism may yet be achieved in international relations.

Whatever the reasons in the heads or hearts of those who are still being victimized by the hatred campaigners here and abroad, we can agree with none of them. **We Catholics must work for peace**; we must work for peace with the decent **everywhere**. And we must not permit ourselves to forget, for however brief a moment, that there **are** decent people everywhere. If there are not then Catholicism has failed, human nature is essentially corrupt, and all hope of peace and prosperity may as well be abandoned by the intellectually honest.

From the beginning of the War, — indeed, since long before it — we Catholics prayed for peace. I know that I will not be misunderstood by this audience when I say that prayers for peace are not enough. No peace will ever drop from heaven ready made. God does not normally intervene miraculously in the social and political movements by which peace is made possible and the conditions for peace are created and sustained. God works through secondary causes, and we must be His instruments, conscious and untiring, if the world is to be bent to that Will in which is our peace. Too many of us take it for granted that we have done all we need or can do when we sue heaven for peace in our more or less fervent prayers. This is not merely hopeless politics, it is bad theology. Prayer has its best chance

FATHER SALLAWAY'S INTRODUCTION TO ARCHBISHOP CUSHING FEBRUARY 17th, 1946

During the last month or more, the Essex County Catholic Radio Programme has been devoted to the vital subject of the Management-Labor Relation in view of its peculiar timeliness these days. Our speakers from outside Essex County have included Rev. William J. Kelley, O.M.I., LL.D., Chairman of the New York State Labor Relations Board and Monsignor John J. Wright, D.D., Secretary to His Excellency, Archbishop Cushing.

Last week His Excellency the Archbishop concluded the Catholic Conference on Industrial Relations in New England Mutual Hall, Boston, with a keen analysis of the whole problem. Some of the newspapers quoted excerpts from it but I asked His Excellency to permit me to present it at greater length to this audience today. I reminded His Excellency that it could be very conveniently done now by transcription, without requiring His Excellency's presence at the Station, because the new Voice-recording Studio just installed at St. John's Seminary, Brighton, was now ready to operate. Certainly no subject could be more appropriate as a dedication of it than the deeply thoughtful address in which His Excellency offers authoritative guidance to both Management and Labor, equally his spiritual children.

Thus although there may be a more formal opening and dedication of the new Sound Studio later, the address you are now about to hear is the first transcription to be made in the new Studio at the Seminary.

Not only for its general public interest do I relate this circumstance, but also for another reason: viz., the gracious cooperation which the President of the North Shore Broadcasting Co., Mr. Charles W. Phelan has extended to His Excellency in this project, in an advisory capacity, in securing the equipment and by sending the engineering staff of Station WESX to install it and to instruct the seminarians in the science and art of its operation.

I have the honor to present His Excellency, the Archbishop of Boston, who will now speak to you upon the subject: "The Guide-posts of the Almighty to Permanent Industrial Peace and Prosperity." Archbishop Cushing . . .

GOLDEN JUBILEE REUNION GENERAL PLANS

You no doubt remember that in our celebration of the Golden Jubilee of this Parish a year ago last June, we postponed on account of the war, any civic or social aspects and directed our efforts into the improvements of the lower sanctuary and church. We said however that when times were more joyous we would recognize the occasion and conclude our celebration of it with some form of a civic and social function. A monster Reunion, Old Home Week, Banquet, entertainment and dance in the Armory, with a Souvenir Booklet worthy of the event, were what we had in mind, combined with welcome home to our servicemen and women, including, we hope, Father Gearan.

But again we find our celebration restricted by general conditions, now not of war, but of strike conditions which naturally restrain our jubilation, at least to the extent of eliminating for you the cost of a dinner. We do however hope that the evening which we have planned will not be too much to ask of you in these still sad times for you. You have each received by mail two tickets per family.

There is one other thing we ask and that is that you include your name in the **Social Register of Parishioners** which we would like to be a complete Parish list. But we are particularly careful not to exert the slightest pressure upon you to do this against your will. We want to feel that this list of parishioners is a hardship upon no one. Likewise we are reserving a page for old timers who have moved away but who may wish to acknowledge their previous association with this parish by having their names and present addresses printed in the Souvenir Book. The only way we have of contacting such persons is through you who may know them and inform them of this plan.

of being efficacious when it is implemented and complemented by consecrated action on the part of those who pray. That is what Pope Leo meant when he bade us pray as if everything depended on God and work as if everything depended on us.

Let not the devout be deceived: no peace will ever drop from heaven ready made. No less than war, indeed far more, peace calls for heroic strategy in an all out effort. **Peace is the work of justice**; so proclaims the Holy Father's motto, and the word to be emphasized is the word **work**. Something of the magnitude of the work to be done in a spirit of justice before peace will be possible may be gained from the differences which are already evident among the Allies now that the War is over. One of the greatest difficulties of the moment arises from the question of the attitude we are to take toward those nations which are our erst-while enemies. We are still being asked to hate our enemies, and even soldiers who refuse to do so — as thank God thousands do refuse — are criticized for their sanity and sanctity. Under the pressure of official propaganda and prevailing popular opinion, it is becoming difficult for sane Americans to remember a principle once invoked, curiously enough, in our defense: **you cannot indict a nation**. There is never any justification for visiting condemnation upon a whole people. Even though the populations with whom we have been recently at war may have supported actively and deliberately their guilty leaders, we must retain sufficient sanity to recognize the circumstances under which, however tragically, it was possible for many of them to do so in good faith. It is true that the closely knit corporate character of the modern national State necessarily imposes an inevitable share by the innocent in the fate of the guilty or the foolish who lead a nation into a criminal or senseless military escapade; but **moral guilt** remains personal to those who make the decisions which lead to war and who are in a position to command obedience so long as they hold and exercise the national sovereignty.

In any case, hatred against an entire people is suicidal in a society where mob psychology plays the unpredictable and overpowering role that it does in this age of nationalism and racism. If we sow hatred in the peace we write with Italy and Germany — if we seek to stir up hatred against Spain or Argentina or Russia — we must expect to reap hatred in a later and more horrible war. Christian charity is not merely the way to save our souls; in the present state of the world's history it is also the way to save our necks.

If it be said that the Christian obligation to love our enemies is too idealistic and too difficult, then we can only reply that Christianity has never been offered as a cynical or easy religion. The good Catholic should know that painfully well. It is not **easy** in its teaching on chastity and family morality. It is not **easy** in its teaching on honesty and loyalty and national morality. And it is not **easy** in its teaching on international charity and interracial justice.

The hardest commandment in all the Christian moral teaching is the commandment to love our neighbor; let us make no unrealistic mistake about that. That commandment becomes almost more than nature can understand, let alone bear, when our neighbor has recently been an enemy. But the obligation still persists, and whatever punitive measures vindictive justice may dictate in writing the peace, must still take the obligations of charity into account.

In the first encyclical of his pontificate our present Holy Father wrote sane and saintly words which deserve far, far more meditation at San Francisco than they are likely to receive in our nation's triumph in all theaters of war. I earnestly entreat you to give them a sober hearing:

"To hope for a decisive change exclusively from the shock of war and its final issue is idle, as experience shows. The hour of victory is an hour of external triumph for the party to whom victory falls, but it is in equal measure the hour of temptation. In this hour the angel of justice strives with the demons of violence; the heart of the victor all too easily is hardened; moderation and far-seeing wisdom appear to him weakness; the excited passions of the people, often inflamed by

the sacrifices and sufferings they have borne, obscure the vision even of responsible persons and make them inattentive to the warning voice of humanity and equity, which is overwhelmed or drowned in the inhuman cry, '**Vae victis**, woe to the conquered.' There is danger lest settlements and decisions born in such conditions be nothing else than injustice under the cloak of justice."

One year after the War has ended, one year after our peace program should have manifested its spirit, some people sense a danger that in the making of the peace we may become the victims of mentalities like to those which we went to war to conquer. We said that we were bent on the destruction of Fascism. We said that this was a war against Fascism and all its pomp and works. But Fascism is not just an abusive name we pin on people whom we do not like; it is an easily recognized and easily defined evil. There has been so much blood spilt in the effort to destroy it that we should be interested in an effort to define it. Here is one definition, the best I know: Fascism, no matter what the name by which it calls itself or what the color of its partisans' shirts is the technique by which a single resolute party under ambitious leadership, ready to use force and to exploit all the arts of mass suggestion, captures the machinery of government in order to impose its will on the majority. Fascism so understood destroys the political transcendancy of the State so that the single ideology of a single party becomes the criterion of all legality and morality.

In the light of this definition of Fascism it must be obvious that not all the Fascists died in Milan and Berlin during the barbarism and the bombardments which visited those two cities last year. It must be obvious, too, that the surviving Fascists, on both sides will have their work cut out for them if the peace which we must still build makes no provision for correcting the evils which create resentments easily capitalized on by revolutionaries. A peace conceived in hatred can only intensify Fascism among the victors and resentments productive of further Fascism among the vanquished.

A victory as smashing as ours has imposed upon us a tremendous obligation to be humble. Humility is the parent of the charity which victory also requires of us. There are consoling indications that this charity exists. It may not be manifest among our columnists, our commentators, or our armchair strategists. Significantly, however, it shines with dramatic beauty from out the ranks of those who have seen war at that close range which might give them greater right, should such a right exist, to nurture hatred. A graduate of Holy Cross College has written lines which perfectly blend the soldier's stern acceptance of his brutal task with the Catholic's unsullied spirit of charity. He dedicated the verses to an enemy whom he had shot, and he wrote:

I killed you; not pretending to believe
That you were enemy to all but sin —
Unloved, unloving, able to conceive
Only the slaughter that I felled you in;
Not thinking of you more as beast than man
With every urge reducible to lust,
Nor as a robot sent by fiendish plan —
Unfeeling, mechanized, undestined dust.

I knew, instead: you were the soul God made
Most like Himself after the Cherubim,
Brother to One Whose life for ours was paid,
Who bade me love you as myself for Him.
No hatred! As my trigger finger pressed,
I loved you. May you find Eternal Rest.

God grant that, whatever programs for compulsory military service may be forced upon us after the War, we may still have Catholic colleges to preserve the idealism which produced young men like this soldier-poet! Only by these, and their spiritual kin, can the hatred and the cynicism that is Fascism be destroyed; only by these can the work of justice be done which finds its fruit in peace.

(Jubilee Reunion Friday evening, March 1st, 1946 in Lynn Armory)

To date the response to our plans has been such that we are confident that the evening of March 1st will be an outstanding event in the history of this Parish. We have simplified as much as possible the distribution of the tickets, by using the mails. This was done advisedly because we appreciate that strike conditions would make any pressure at this time both unwelcome and inconsiderate. Likewise with regard to registration in the various lists of names which will appear in the Souvenir Booklet. We want your response to be completely spontaneous, a matter of your good will and present circumstances. Particularly are we concerned that the matter of the donation does not stand in the way of making our published Parish List complete as well as historic, as was explained in the rote sent to you.

To facilitate your response we have enclosed a business reply envelope for which we will gladly pay the return postage. You are of course at liberty to **make your returns by way of the collection box** today or next Sunday, and everyone who does so will save us the expense of 4 cents per envelope.

In view of the Reunion, we have postponed for the present the Annual Coal Collection which is usually taken up at this time.

(Souvenir Booklet)

We are striving to make this Booklet a Souvenir worthy to be treasured in every home. Our Parish Bulletin over the past two years is responsible for an unusual number of pictures of Parish property, functions, groups, etc., more than ordinarily accumulate in a Parish. The gathering of these within a single volume will be a source of lasting pride in your accomplishments as a Parish.

(New History of Parish written by Father Coffey)

A Parish Souvenir Booklet has a deep historical value. It is so easy to forget the accomplishments of our predecessors. They recede all too soon into the deepening shadows of dimming memory, crowded out of view by fresher deeds. This sad fact is doubly realized whenever the opportunity to record historic events does present itself. We are at a loss to find the data we seek. As a surprising instance: we have been unable to locate photographs of previous Pastors. Indeed it is only by a deliberate effort, by probing interviews with old timers with clear memories, that many precious facts are snatched from oblivion. This, Father Coffey has done, and incidentally with extraordinary skill in catching the spirit or flavor of local thought) in order that the glorious story of the Sacred Heart Parish may receive a new expression and thus be preserved as an inspiration for the coming generation.

(Welcome Home to Veterans and Father Gearan)

We also want this Reunion to mean much to our returned Veterans. The Church, after all, ranks close to the home itself in the Catholic heart. Father Gearan has assured us that he will be with us on this happy occasion, whether or not to remain with us permanently will not be decided until after his arrival and ultimate discharge from the Navy.

PROGRAMME FOR WEEK OF FEBRUARY 17th, 1946

3rd Sunday of the Month — 6th Sunday after the Epiphany

- 1) **PRAYERS:** Jane Carroll, Helen Gordon.

Announced High Masses: Anna McKeague, 16th Anniversary H. M. R., Tuesday, 7 a.m. at her memorial altar. Patrick Wall, 3rd Anniv. H.M.R., Saturday, 7 a.m.

- 2) **BANNS OF MARRIAGE:** 3rd time: Charles E. L'Heureux and Florence T. Smith.

- 3) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.** Today's Speaker: His Excellency Most Rev. Richard J. Cushing, D. D., Archbishop of Boston. Subject: "The Guide-posts of the Almighty to Permanent Industrial Peace and Prosperity." Musical Selection: Oremus pro Pontifice nostros Riccardo (Let us pray for our Archbishop Richard), St. John's Seminary Choir.

- 4) **MISCELLANEOUS ANNOTATIONS:**

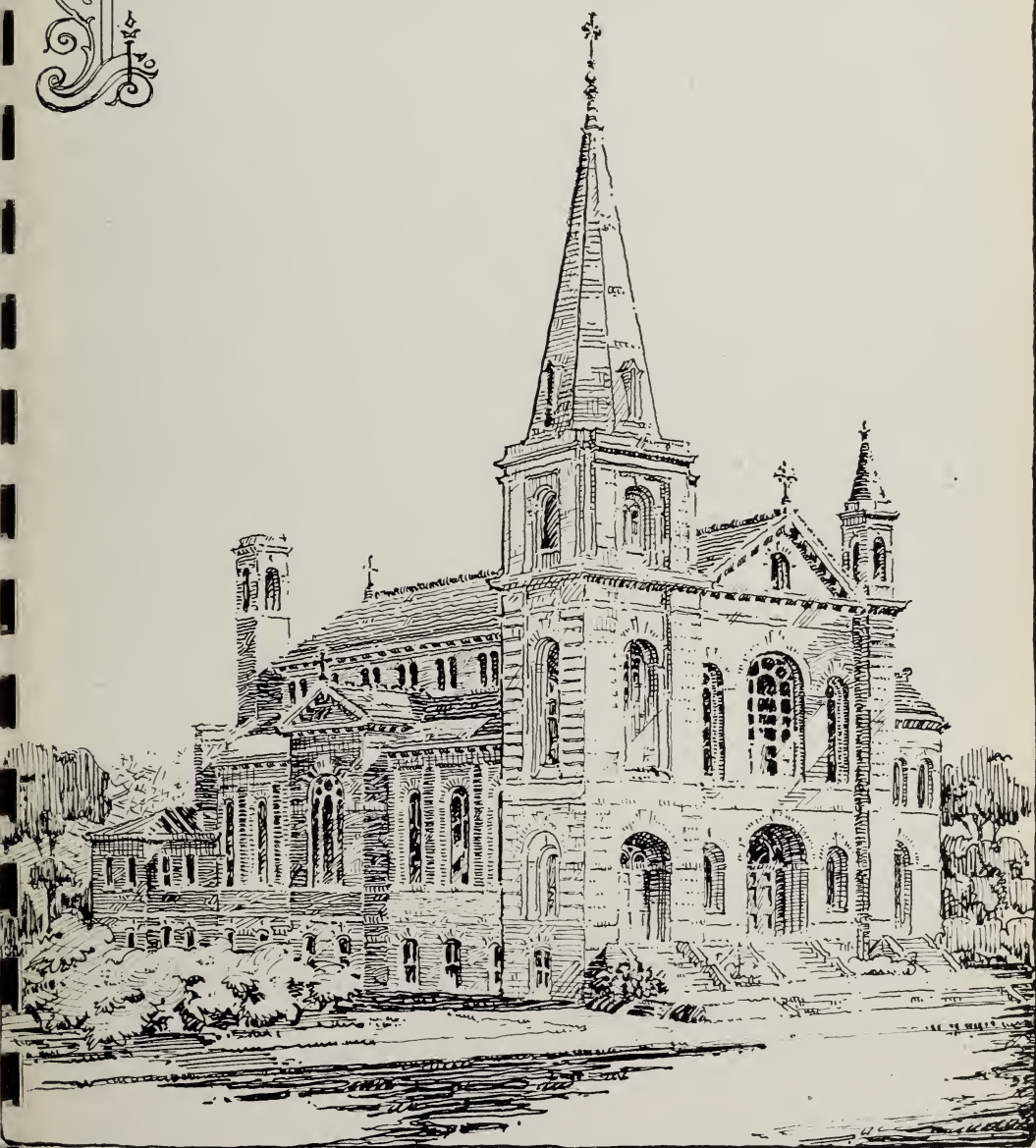
a) **(Regular Devotions)** Novena Devotions Monday Evening, 7:25.

b) **(Communion Sundays)** Next Sunday for Girls of Parish.

c) **(Social Activities)** Cub Pack Play Rehearsals in Sacred Heart School Hall begin Monday (tomorrow), 10:00 a.m.

Regular Tuesday Whist, 8:30 p.m., St. Anthony's Hall.

GOLDEN JUBILEE SOUVENIR



SACRED HEART PARISH
WEST LYNN ~ MASSACHUSETTS

"The Guide-posts of the Almighty to Pemanent Industrial Peace and Prosperity"
by Most Reverend Richard J. Cushing, D. D.

Having passed through a "people's war," we are eager to get a "people's peace." In a sense the late war was labor's war. The men and women who made up the vast army of toilers had more at stake in it than others. They were fighting nations that disowned the principle of human dignity and based their economy on slave labor. Peace now depends on the people as a whole, not on a few leaders.

But we cannot all be accommodated at a Potsdam, a San Francisco, or a London Conference. We must not, on that account, leave any doubt in the minds of those who represent us regarding our deepest convictions. We must make unmistakably clear our realization that social and international justice can only be founded on the laws of Almighty God.

Let us make no unrealistic mistake about what that means. It means the revision of many political, economic, and social concepts which have dominated the Age of Nationalism, Imperialism, and Liberal Capitalism it means the reorganization, almost from their foundations, of many of the political, economic, and social institutions which have been inspired by these concepts. Such a reorganization may be the work of decades; it cannot begin too soon.

The details of so colossal a task are beyond most of us; they must be left to experts. A Big Three or a Big Five, or, for that matter, a Big Fifty may decide the fates of nations while they are accomplishing it. Their primary task in the work of reorganizing society for future peace is to put an end, once and for all, to the criminal game of war; to safeguard the vital rights and mutual obligations among the great and the small, the powerful and the weak nations.

This work, I repeat, is so complex and so technical that it must be left to experts. But there is one phase of this world problem with which we are all identified. It is the forcing of the choice upon which depends the right and the wrong way of life.

Either for God or against God. That is the fundamental choice confronting our society and every unit within it: every nation, every class, every person. Upon that choice hangs the fate of the world. In every department of life, in politics and economics, in the sciences and the arts, in the State and in domestic life we follow God's laws to peace or bypass them into chaos.

The Ten Commandments, the most ancient laws ever designed to meet our most modern needs, are the guide-posts of the Almighty. On the very threshold of creation, He gave them to His creatures. They antedated the Atlantic Charter, the San Francisco document, and all our peace treaties and labor contracts by thousands of years. Yet they cover, in a broad way, the full round of life's relationships — our duties to God, to self, to one another. More — they are the very backbone of that western civilization of which we, as a World Power, have so suddenly and dramatically become the custodians. That civilization, in its moral and ethical elements, has its stable vitality from the Decalogue, the Code of Ten Commandments which God Himself gave to Moses.

Analyze these Commandments and see the pattern of perfection that they unfold. They meet every contact between man and man, and regulate all the broader terms of every relationship. The first three solve the religious problems that trouble the world, above all the basic problem of man's place in the universe and his relationship to the Source of his life and rights.

1. "I am the Lord thy God. Thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord Thy God in vain.
3. Remember that thou keep holy the Sabbath Day."

These three mandates recognize the right and duty to reverence, love, and worship God. Hence, if the Ten Laws of God guide and direct the rulers of nations, they cannot compel people to go the dark ways of atheism, nor force them into the worship of a state, a race, or any other created thing. In a society based on the Ten Commandments, authority must leave citizens free to worship only the God Who made them and Whom alone they are obliged to obey and adore. Banning God from private, public, and international life, and substituting for God the State or any other idol, violates these mandates of the Almighty. Under this Divine covenant of world security, Red Fascism may not compel millions to become atheists on the false claim that religion is an opiate to social consciousness. Neither has Brown Fascism nor Black, nor any other form of dictatorship a sanction under this ten-point-covenant to set up race worship as a substitute for God worship.

If these three Commandments of the Law were observed by the rulers of nations there would be no religious problem for the City of Man, rightly governed, would have no point of conflict with the City of God.

Three Commandments have for their objective the protection of the home and the family, the foundation of all society, civil and religious alike.

"The labor organization or the employer organization that is unwilling to attempt peaceful negotiation is unwilling to fulfill a public obligation. This obligation is not one to be voluntarily assumed or refused. It should be a legal obligation.

"Any law intended to preserve industrial peace should begin by making it the duty of both parties to a labor dispute to make an honest effort to negotiate an agreement before they issue any declarations of war.

"If negotiation fails, there should be full opportunity for mediation and conciliation by Government officials. If agreement cannot be reached, there should be available a machinery for voluntary arbitration.

"The records of the National Mediation Board prove conclusively that when employers and employees accept a legal obligation to negotiate before they start fighting, the vast majority of labor disputes can be settled peacefully."

Legislation providing for such authoritative arbitration will need be administered by men conscious of the rights and the desirability of private initiative; but they must also be men who realize that capitalists are not entitled to the whole surplus of production after they have provided their workmen with the bare needs of subsistence. The truth is that capital and labor are both entitled to a fair share of the surplus product. Nor must we forget that neither can do without the general body of consumers who are also entitled to benefit by being offered goods at fair prices, because justice, charity, and right reason demand that industry be run for the common good of the purchasing community as well as the private good of the employer and the employee. The rights of all three groups will not be served unless there be (a) a **family living** wage for the male worker; (b) that reward which the common estimation of just men and the fair competition of markets allow to capital; and (c) a just price for the commodity produced.

Of these three, the one which is traditionally most neglected is the **first**. We ask an absolute family living wage: not a subsistence wage, but what would suffice for the reasonably decent maintenance of a worker, his wife and his dependent children. It is not an "individual" wage, considering the worker alone, nor "relative," considering the actual number of his children: but "absolute," reckoning the family a worker would have in the ordinary course of nature, if he exercised his right to found a family, for nature expects us to provide for what normally happens. And a reasonably decent maintenance allows for a truly human way of life for every member of the family: the care of body and soul, the provision for ordinary contingent sickness, old age, and the education of children; a living wage means a "saving wage"; affording to the frugal worker the opportunity to acquire a modest fortune and the avoidance of a hand-to-mouth existence. Many of these things it must be remembered may be State-provided, though as a general principle the less the State provides and the more the worker pays for out of his wages, the better is the regime. "It is right, indeed, that the rest of the family contribute according to their power towards the common maintenance. . . . But it is wrong to abuse the tender years of children or the weakness of women," said Pope Pius XI, adding, "It is an intolerable abuse that the mothers of families, because of the insufficiency of the father's wage, are forced to engage in gainful occupations outside the domestic walls."

Like it or not, the settlement of these problems cannot be divorced from religion or from what religion tells us of God's Law for men.

In his splendid V-J Day message, General MacArthur, supreme Allied Commander, drove home this idea when he said:

"Military alliance, balance of power, leagues of nations, all in turn have failed, leaving the only path to peace the way of the crucible of war. The utter destructiveness of war now blots out this alternative. We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to be able to save the flesh."

Yes, it looks as if we had better start harnessing the forces of the Spirit, the powers of Holy Writ, and the electrons of the Golden Rule and the Ten Commandments. The only "atomic bombs" that will save mankind from now on are to be found there.

A little "splitting" of the rays of religion and a little "releasing of the energy" of the Bible seems in order. If we would only spend sums like the two billion dollars spent on our atomic bombs to harness the forces of God's teachings, what a blessing it would be for the human race.

No uranium is needed as a medium for that. Just the medium of the revival of eternal values and verities and the ablest, most forceful, most intelligent men in our citizenship aglow and aflame with the Spirit of Christ, the Spirit of the Ten Commandments, the guide-posts of the Almighty to permanent peace and prosperity!

"Honor thy father and thy mother.
Thou shalt not commit adultery.
Thou shalt not covet thy neighbor's wife."

Society is no stronger than the family. One of the most tragic casualties of the late war was the normal home. Fidelity to the revealed Laws of God will bring it back to its pristine and powerful beauty. "And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not; for it was founded upon a rock." The rock upon which society stands is the home; the foundation of the home is law, the Eternal Law of God.

The home is a school, that first and best school wherein the future citizen begins to learn of the Universe and the world. "Train up a child in the way he should go," writes the author of the Book of Proverbs, "and when he is old he will not depart from it."

The home is the first of those natural societies, the structure of which a democratic order must quicken with Religion and support with Law if either the family or society is to survive. Juvenile delinquency, parental delinquency, divorce, homeless children, broken homes, street life, and night life are some of the modern evils born of the by-passing and the rejection of those precepts of the Decalogue which govern the sanctity of the home.

The remaining four of the Ten Laws of God may be said to embrace the economic and personal relations among individuals; they are called the "other-regarding" Commandments because they are concerned with our neighbors.

"Thou shalt not bear false witness against thy neighbor.
Thou shalt not kill.
Thou shalt not steal.
Thou shalt not covet thy neighbor's goods."

There is a world of implied obligations towards all our neighbors in each of the Commandments which have to do with our relations with others. For example, it is not necessary to perjure one's self in a court of justice in order to violate the law — "Thou shalt not bear false witness against thy neighbor." Any lie, any statement of untruth uttered with the intention of deceiving another, is a violation of truth. Calumny and slander, detraction and backbiting feed prejudice and violate God's Laws. If we could remove from our midst the grief and misery, the prejudice, intolerance and hatred that exist in our society because of lies passed from individual to individual and group to group, this vale of tears would have a better chance of becoming, however slowly, a social paradise nearer to the heart's decent desire.

Murder, stealing, injustice, civil war between capital and labor and covetous designs on what belongs to another are outlawed by the three Commandments designed to protect life, rights and ownership. When individuals violate these mandates, the good order of society is upset and social injustice, insecurity and community chaos are nigh. When nations violate them, international order is upset and war is nigh.

The mandates of the Almighty would anticipate with their prohibition the sources of those social animosities which thrive in our midst today. Anger, hatred, envy, intolerance, quarreling, abusive words and imprecations are cumulatively condemned by the law "**Thou shalt not kill**," just as much as is the taking of human life. They are the root sources of the prejudice and the "anti" movement which gnaw at the very foundation of peace at home as well as peace abroad. Christ clearly associated with the most violent murder and under the one Commandment all the internal attitudes of wilful contempt and harbored prejudice which inspire anti-movements. "You have heard that it was said to the ancients, 'Thou shalt not kill'; and that whoever shall murder shall be liable to judgment," said Christ. "But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca,' shall be liable to the Sanhedrin; and whoever says, 'Thou fool!' shall be liable to the fire of Gehenna."

The right of ownership, one of the inherent rights of man, is also protected by the Decalogue. Security can only be guaranteed when men possess enough of the world's material goods to be able to live without constant fear of want. There are those who seek to effect a better distribution of the goods of life by denying this right of ownership. But these visionaries are themselves generally inspired by greed. Witness the systems of government in our day that would absorb to the State everything within its domain. Under such systems, life in all its personal and social forms is reduced to slavery.

Under the divinely revealed Code of Laws regulating human life and happiness come also the dictates of justice, the observance of contracts, many other standards of good conduct and especially the right to work. In its developed definition, this latter right means, in the case of an American working man, the right to maintain a purchasing power for human necessities, for educational opportunity, for such luxuries as are deemed commensurate with American living standards.

Capital and Labor are now at war about their future relations. And a bewildered nation patiently waits and suffers. Employers are ill at ease because they cannot control the forces that disturb and tend to destroy their industrial relations. They will never find the remedy until they put aside human pride and bend low enough to enter the work-shop of the Carpenter of Nazareth. Workmen are fearful of the future and the stability of their jobs and the protection of their homes and families. Evil men offer them malicious counsel. They, too, will never attain their goal until they learn to live and work in the spirit of Nazareth and of the laws of God.

Christ the Carpenter was neither an employer nor an employee, yet He was the Master and Model of both. The working classes may strive for their rights with all the strength that they command, but they must base their demands on the principles of justice. A wage is just only when it supports the wage-earner and his family in reasonable, human comfort. In our country the ability of most management to pay just wages cannot be questioned. The right to a just wage does not come from the charity and generosity of the one who employs labor. It is a dictate of the natural law, clarified and confirmed by the Master of all employers, Christ the Carpenter.

The laborer also has a natural right to unite with his fellow-employees so that they may bargain, not as individuals, but as a unit; and no man, be he the ruler of a nation or the economic dictator of a community, has any right to discourage, hinder or prevent such collective bargaining. The workman has not only a right, but a duty to demand that the conditions, hours and other circumstances under which he is obliged to work be such that he can live on the job and at home, as a reasonable human being. It is difficult for any man to save his soul on an empty stomach, or unless the conditions of his existence are such that he may live with adequate comfort and respectability.

But if the workman has his inalienable rights, he also has duties. The first duty of the workman who is a follower and fellow-worker of the Carpenter of Nazareth is to show to the world that he is sincere in his faith and a loyal follower of that Leader by an uncompromising and courageous life within the laws of God. In the home, at the shop, in his recreation, he lets the world know that he is guided by the Ten Commandments. His attitude toward his employer is one of good will and cooperation, without malice, hatred or unreasonable conflict. He sincerely offers an honest day's work for an honest day's pay. When it is necessary to negotiate for new terms, he limits his demands by the principles of justice and honestly endeavors to adjust wages and hours in a way that will not destroy the enterprise of those who are giving him work. He shuns the suggestions of atheistic agitators and conscientiously pledges his time and talent to the building of a strong, morally sound union organization that is honest from top to bottom. He respects the property of his employer and uses the tools of the owner with as much care as though they were his own. In a word, he looks upon Christ the Carpenter not merely as his Lord and his Leader, but also as his Model and Co-worker.

The employer, as well as the workman, has rights that cannot be denied him. He, too, has a right to a living wage. He has a right to run his business without wildcat threats on the part of constantly changing labor agitators. We cannot blame an employer for refusing to bargain with a labor leader whom he knows from experience would not scruple to ruin his whole business venture. His plant and his property belong to him; his business belongs to him; he has no obligation to carry on his payroll incompetent, uninterested, and shiftless employees. In industrial relations neither the employer nor the labor leader has a right to be a dictator. Those relations must be carried on in a spirit of sincerity and honest cooperation, or continued conflict and hardship will be the result.

Since labor and industry are so interdependent in fact, it should be possible for them to work together, if not in a love feast, at least in rational cooperation. They need each other. The country needs both. Employers do not want to pay all that workers ask; workers do not want to accept what the employers are ready to give. The President seems to be trying to say that the best way out is for employers to agree to pay more and for workers to agree to accept less. That is a compromise which seems to be dictated both by common sense and by the common good. And since the common good is involved, it must be frankly acknowledged that Government, as well as Capital and Labor, has rights and duties in the battle between employers and employees. Labor disputes cannot be settled by force, but Government surely has the right to compel efforts at settlement within law, especially when severe hardship will be imposed on the public as a result of the stoppage of a public utility or some other comparable service upon which the health and safety of a community depends.

A recognized authority recently argued the matter this way: "The Government has the right and duty to command all citizens to make every reasonable effort to settle their differences in a peaceful, orderly fashion before resorting to physical force and economic coercion."

COVER DESIGN OF GOLDEN JUBILEE SOUVENIR BOOK

You note that we reprint or rather pre-print today the cover design of the forthcoming Fiftieth Anniversary Souvenir Book to be published in connection with the Reunion next Friday evening at the Armory, March 1st. It is distinctive for a proposed design of a completed tower and steeple, drawn by Leo Augustus Whelen, Architect. It indicates the proportions called for by the other dimensions of the Church.

The one fault architecturally which our present edifice displays is its chunky, unsymmetrical, although massive and heroic lines. Of course everyone realizes that that is due to its unfinished condition. It thus lacks that inspiring dominance over the entire district which was the original goal of the builders. The tower and steeple would more than double the height of the present structure and thus no doubt be quite the highest building in the city. It would incidentally make clearer than is now apparent, the grandeur of the previous Pastors' dreams and their confidence in the Parish to realize them.

The completion of the tower and steeple has no doubt been the secret ambition of every Pastor since Father Gilfeather, but evidently none to date has felt that it would have been the most judicious use of whatever funds have been available. Other calls have obviously been more imperative, and in all probability will continue to be so for years to come. My own idea would be to approach the task in two steps, if investigation were to prove such a plan feasible and economical, viz., to complete first the tower itself, i. e., the lower, brick part and then some years later, the slenderer pointed steeple. Meanwhile chimes might be installed and the Church itself would be at least half-cured of its architectural fault.

SPECIAL ANNOTATION

All names that you wish included in any of the four lists to be printed in the Jubilee Souvenir Book, must be submitted in writing on the proper form sent you by mail, and should be received no later than the first mail on the day after tomorrow, February 26th, if the book is to be ready for distribution at the Reunion next Friday night. As many returns as possible should be made earlier, so that the lists may be prepared in alphabetic order of the names.

PROGRAMME FOR WEEK OF FEBRUARY 24th, 1946

4th Sunday of the Month — Sexagesima Sunday

1) **PRAYERS:** Redmond Deighan.

Announced High Masses: Nora Leonard, 3rd Ann. H. M. R., Saturday 7:00 a.m.
Patrick McGovern, 1st Anniversary H. M. R., Saturday 7:30 a.m.

2) **BANNS OF MARRIAGE:** 2nd time: James A. Cullivan and Dorothea L. Zinner.
1st time: Alphonse V. Swirka and Mary J. Kadra.

3) **LETTERS:** Greater Lynn Red Cross Fund Campaign will be held from Wednesday, February 27th to Wednesday, March 20th.

4) **ORDO:** Friday of this week is First Friday of March. Masses, 6:00 and 7:00. Confessions Thursday afternoon and evening. Holy Hour Friday evening, 7:30, followed by meeting of the Society for the Propagation of the Faith Promoters.

5) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.**
Today's Speaker: Rev. Francis Dolan, St. Pius, E. Lynn. Subject: Actual Sin. Musical Selections: Requiem Sequence, Tuba miriëm, Mors stupebit.
a) Gregorian, b) Verdi's Requiem.

6) **MISCELLANEOUS ANNOTATIONS:**

a) (**Regular Devotions**) Novena Devotions Monday Evening, 7:25.

b) (**Communion Sundays**) Next Sunday for H. N. Society and Men of Parish.

c) (**Social Activities**)

Golden Jubilee Reunion, Lynn Armory, next Friday evening, 8:00 to 12:00.
All Girl Scout Leaders and Committee Women will meet at 7:00 p.m. this (Sunday) evening at the home of Miss Katherine Callahan, 697a Boston St.

**A Brief Historical Survey to March 1946 of
THE ESSEX COUNTY CATHOLIC RADIO PROGRAMME**

(Reprinted from the Golden Jubilee Souvenir Book of Sacred Heart Parish, West Lynn)

In the summer of 1944, His Excellency Archbishop Cushing expressed the wish that the priests of Essex County take advantage of the gracious offer of free radio time upon Station WESX, by Mr. Charles W. Phelan, President and Owner of the North Shore Broadcasting Co. The Archbishop's only suggestion was that the programme be planned to serve as a model for any other group of diocesan priests to whom such an offer might be made.

Our first policy involved a decision regarding a financial basis, which consists of a contribution from each of the Pastors of Essex County to cover operational costs, such as music and printing, thus sparing the listeners any appeals for financial assistance. The second policy regarded speakers, who were to be the Reverend Clergy of Essex County in rotation. The third policy concerned the material of the talks. The Executive Committee eventually decided that the most practical as well as appealing general basic subject would be such a simple course of instructions upon the Catholic Faith as is usually given to prospective converts by any priest approached. This material was to be so organized that the course would be completed in two years, provided the progress of the instructions were not interrupted by the discussion of other perhaps more timely subjects.

The musical programmes were to feature Commentaries, which would give greater meaning and thus increased interest to the musical offerings, frequently in Latin or some other foreign tongue.

Station WESX graciously offered us the facilities of its recording department, and so another feature of our programmes is that they are entirely by transcription mainly for the convenience of our speakers, but with other advantages which this little historical sketch will make clear. Likewise are the Instructions printed each week in the Parish Bulletin of the Sacred Heart Church, West Lynn, so that they may be available upon application to the broadcasting station by any listeners who may wish copies thereof. At the end of the year, they are bound in book form for library purposes. In this form they have been requested and found helpful to several other Catholic Radio Programmes and editors of local parish pamphlets and magazines in distant missions.

For the first year these initial policies were carried out with only slight changes. At no time in the two years have we repeated a single musical selection. Sixty-four (64) different musical offerings and thirty-two (32) instructions were given in the half-hour broadcasts every Sunday from December 1944 to June 1945 inclusive, over Station WESX, (4:00 to 4:30 p.m.) besides several Special Feature Broadcasts such as the three-hour Good Friday night programme, the Blessing of the Gloucester Fishing Fleet by Archbishop Cushing and the Regional Conference of the North Shore Catholic Women's Clubs in the Salem Armory, consisting of a Solemn Pontifical Mass in the morning and various speakers in the afternoon.

In the second year, October 1945 to June 1946 inclusive, experience suggested a few changes in general policy, such as greater emphasis upon the Instruction in order to progress more rapidly in the course, and less attention to the music in view of difficulties and expense involved in its production, coupled with the lack of a studio organ. It thus seemed a more economical use of time and money to postpone the production of the music we had in mind until the proper form of accompaniment would become available. This use of the quarter-hour period regularly devoted to musical commentaries and renditions, for a second instruction every week in recent months has enabled us to step up the number of instructions from the thirty-two of our first year to about sixty for this year, making in all about ninety fourteen-minute instructions given over the air since the Programme commenced in December 1944.

Also it was deemed more practical to have the voice and pen of a single priest take over the instructions for a year at a time, while other priests could prepare themselves to do in like manner for other years. Thus these duties devolved for the present upon the Pastor of the Sacred Heart Church, West Lynn, Rev. Francis X. Sallaway, STD.

Again this year, discussions at considerable length of more timely subjects such as the Management-Labor Relation, which suggested bringing for the first time experts upon the subject, from outside the County, have interrupted the steady progress of the Instructions, but still even with these digressions, we hope to have finished the first

third of the Catechism by the end of the current season. Five times to date has His Excellency the Archbishop of Boston graced our microphone, and now that a new voice-recording studio has been installed in the Seminary, His Excellency will no doubt be more frequently heard by our listeners in the future.

Several unforeseen advantages have emerged from this experiment. Not the least of them has been the creation of a rather impressive library of transcribed instructions which may have a wider, even national outlet later on. Likewise has come into existence a similar library of musical transcriptions, each thoroughly explained from both musical and textual angles. This is a thing which heretofore has never existed in any library of radio transcriptions, certainly of Catholic Church music at least, and thus the way is pioneered to a deeper appreciation by the public of the Church's musical treasury. Whatever further uses may be found for this permanent contribution to radio libraries, it is meanwhile being placed at the disposal of the Seminarians in St. John's Ecclesiastical Seminary, Brighton, for whatever instructional purposes or other advantages such as microphonic technique, diction, literary construction, musical interpretation, etc., which it may possess for them, by being deposited for their study in a new Voice-reproducing Studio installed there recently by His Excellency.

Some of the talks given by our speakers, notably last Good Friday's Radio Sermon upon: "The Catholic Theology of the Crucifixion" — a reply to the Rev. Mr. John Haynes Holmes' pamphlet: "The Crucifixion: History or Theology?", Radio Replies Press, St. Paul, Minn. (Fathers Rumble and Carty, international publishers of religious pamphlets,) has reprinted for wider distribution upon the pamphlet racks of churches in U. S. A., Ireland and Australia. Likewise have two other pamphlets of our Radio Commentaries, one upon Thirty-four Representative Irish Songs, the other upon Forty-four Texts of the Mass and their various musical expressions, been sponsored by the same publishers. Another little song-sheet entitled: "Eight Practical Experiments in Teaching Congregational Singing in Latin," (Excerpts from the Music of the Mass pamphlet, also distributed by Radio Replies Press, St. Paul, Minn.) for congregational use, makes the fourth of the Essex County Catholic Radio Programme's offerings which have found their way to national, if not greater circulation, within the past year.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. Francis Dolan, St. Pius Church, East Lynn

Musical Selections: Requiem Sequence, Tuba mirum, Mors stupebit

a) Gregorian, b) Verdi's Requiem

INSTRUCTION 48 — ACTUAL SIN (Baltimore Catechism, Chapter 6)

Is Original Sin the only kind of sin?

Original Sin is not the only kind of sin but there is another kind of sin which we commit ourselves, called Actual Sin.

What is Actual Sin?

Actual Sin is any wilful thought, word, deed or omission contrary to the law of God.

Part I

These Instructions upon Actual Sin are, I think, the most practical that the priest can give to the people. Why? Because Actual Sin is the only thing that can cause them to lose their souls, that can separate them from God in this world and in the next. The most important practical spiritual knowledge therefore we can possess is that information which tells us with certainty when something we have done or omitted, offends God so seriously that He withdraws from us His friendship and in His just anger, deems us worthy of eternal damnation, everlasting separation from Him, unless we recapture His love through repentance.

Once Almighty God has extended to us His grace, (another word for His loving friendship,) and we have accepted it through Baptism, it **remains** like any other friendship. We do not have to worry that it will wear out, at least on God's part. It is a lasting permanent thing. That is why sanctifying grace is called also Habitual Grace. We do have to worry however about the permanence of **our part** of that love. **We** can break off that friendship, but only in one way. Sickness and health have no effect upon it. Neither has poverty or wealth, ignorance or learn-

NOVENA OF GRACE IN HONOR OF ST. FRANCIS XAVIER
in this Church — March 4th to 12th inclusive



Starting tomorrow, March 4th, the usual Lenten Devotions will be supplanted for the next nine days by the Exercises of the Novena of Grace in honor of St. Francis Xavier, to be conducted in this church by the Reverend Edward Murphy, of the Society of Jesus, who conducted them with such an extraordinary response from the Parish and City last year.

Two services will be held daily: at 3:45 p.m. and at 7:30 p.m. The morning Masses will be at 7:00 and 9:00 a.m. Individual blessings with the Relic of the Saint will be imparted twice during the Novena. Times for Confessions will be announced at the Services.

(Congregational Singing)

An intensive instructional course in congregational singing of very pretentious selections will be conducted at all services by the Pastor. A new and distinctive song-sheet in pamphlet form, prepared by him for congregational use, has just been published by Radio Replies Press, Fathers Rumble and Carty, St. Paul, Minnesota, entitled "Eight Practical Experiments in teaching Congregational Singing in Latin." It will be distributed to all in attendance and its use will be demonstrated. It consists of excerpts from another pamphlet soon to be published entitled: "The Music of the Mass, Radio Commentaries upon forty-four Texts of the Mass and their various musical interpretations," a twin to the pamphlet published last year: "The Music of Ireland."

The remarkable success of your previous efforts even without such helps, has led me to prepare this new song-sheet in pamphlet form, with the hope that the results which you will be able to show at the end of the Novena will encourage other parishes throughout the country to introduce the method of instruction outlined in this new publication. The success of this experiment will require your bringing the pamphlet to every service, besides perhaps a little "home-work" in the form of studying its contents at your leisure.

ARCHBISHOP'S HOUSE, Lake Street, Brighton

Dearly beloved in Christ:

On the First Sunday in Lent we make our traditional offerings for our Holy Father, the Pope. Accordingly, on Sunday, March 10, the Peter's Pence collection for this year will be taken up in all our churches.

There is no one in the civilized world who does not now know the Holy Father, his wonderful work and the blessed influence that he is for peace and for merciful relief. The radio, the modern newspaper and the newsreel have brought him closer to the people at large than any of his predecessors could ever have been. As a result of this more intimate knowledge of him, many ancient prejudices against the Holy See have diminished and, despite some efforts to create artificial antagonism, there exists a true interest in and natural sympathy with his world wide spiritual and corporal works of mercy.

During the past year the Holy Father has appealed on several occasions for the children of Europe. Even the most bitterly resentful critics of the peoples and governments of Europe will agree that at least the babies of that ill-fated continent are innocent of war-crimes or of breaking the peace. Yet the babies and the little children are paying with diseased bodies and perverted souls for the sins of their fathers and for the crimes of men, on every side, whose names they will never even know. Just as

ing, high or low station in life. Only one sword cuts the bond of our good standing with God. And that is sin, sin which we commit ourselves, called Actual Sin, to distinguish it from Original Sin committed by Adam.

What then is Actual Sin? If you were to stop a number of men casually and indiscriminately in a busy city street and ask that question, you may be sure that those who could give a clear, concise answer would be few. And if you were not to insist upon a complete answer, but merely to seek their ideas in general upon sin, you would no doubt find them vague and indefinite.

"Sin? Original, Actual, mortal, venial?" Never heard of them! But Sin in general. "Oh, that is something bad, something wrong." And if you were to ask "What do you mean by this vague something?" Merely actions, actual injuries to someone? Or could thoughts, words and even omissions be sins? And furthermore, is it the thoughts, words, deeds and omissions that constitute the sin, or must there be something else present, something like a definite opposition of the will to the law of God? The chances are that they would know what you were talking about. And if you asked further: "How do you know when a thing is bad?" the answer would likely be: "O, everyone knows that! Anything is bad that people say is wrong! That you get arrested for." Well, then how about divorce? Some say that is all right. Others say it is all wrong. How are you going to know? "O, that depends upon your point of view!"

And there you are! It is all a matter of private opinion, says the world. But ask any well instructed Catholic child of eight years of age "What is Actual Sin?" and he or she will answer you, perhaps without realizing how well the words sum up the many lessons of Christ upon the matter, but understanding or not the full depth of the words, the answer will be: "Actual Sin is any willful thought, word, deed or omission contrary to the law of God." In other words: Sin is in the will of the individual, not in the thought or words or deed itself, and the way to know what is sinful is not, to read the newspapers, nor to scan the police record of arrests, nor is it to consult with everybody to arrive at a concensus of opinion. No, the way to know is to find out from an authoritative teacher whether or not the thought that you are thinking, the words that you are saying, the deeds that you are doing or omitting, are opposed to the law of God.

Ah, then, to judge sensibly and accurately the sinfulness of any thought, word, deed or action or omission, one must know God's wishes with regard to each problem which may arise! That is a tall order. One must be an expert in morality, a lawyer more or less!

"Thou hast said it!" Exactly! And once you have realized that, you will see the risk you take in seeking and following the offhand opinions of casual acquaintances who know no more than you do yourself, of novelists, movie scenario writers, even some newspaper editors, whose lack of respect for the laws of God too often give rise to the suspicion that they are completely unfamiliar with several, if not all of the ten commandments. The more you realize the need in the world today for clear expression of the divine law, both in public utterances of statesmen and in the consciences of private individuals, the more startling becomes the absence of it. Does it shine forth in our political documents? In our labor disputes between employers and employees? Is it even in the curriculum of public education of our youth?

But we are speaking here of individual conscience and the question therefore resolves itself into this: "Do you yourself know the law of God well enough to be sure whether what you yourself are doing is right or wrong, pleasing or offensive to God, winning for you eternal heavenly reward or condemning you to unending torments of hell?"

That is no idle question. It is the key not only to your own personal peace, but to the peace and happiness of the world. Let me ask it in another way. If you are an employer and a strike is on; do you ask yourself: How is God's law applicable to this situation? Am I really giving a living wage, or am I seeking my own financial aggrandisement at the expense of my fellow man? If an employee, do you ask yourself: Do I know that my employer is doing the best he can by me or am I holding him up simply because I have the drop on him, like a gangster?

The honest application of God's law by individual conscience is the greatest fact-finding board in the world, and I might add the only true and effective one. Until we all have the bravery to face the **morality** of these issues and recognize sin in ourselves as quickly as we suspect it in others, we will repeat in our own national, industrial and domestic affairs, the same errors we witnessed in other nations, viz., rule by arbitrary enactments, evidently with no other basis than the will of those temporarily in the saddle or possessing the balance of power. The conflict will go on and on to greater and greater mutual distrust and destruction.

A correct decision then as to the goodness or badness of our thoughts, words, deeds and omissions cannot be made unless the individual has a clear, ready, definite knowledge of God's law, not a vague, vacillating wonderment about it. And the confusion of the world's thought in our days extends to and befores that knowledge. How can it be otherwise when no authoritative teacher of that law is universally recognized in the world today?

But it is one of the crowning glories of the Catholic Church that she instills that knowledge into the mind and conscience of every seven-year old child who comes under her influence. She imparts not only the knowledge, but its daily, weekly, monthly and yearly application to each child's individual life. If you are not a Catholic, do you in your night prayers review the day, asking yourself (whether or not in preparation for confession,) the little questions: "Have I today offended Almighty God by any infringement of His ten commandments and the six precepts of His Church?" And do you keep track of the number of each infringement, so that the state of your soul in God's eyes becomes the major concern of your life? Do you know constantly and automatically for instance whether you told more lies this month than last month? Whether your disinterest in God, your neglect of prayerful adoration, praise and thanksgiving to Him amounts to a serious insult to Him, or not? Do you know, for another instance, whether your shady business deals, or petty dishonesties accumulate so that you must make restitution to your employer or employee or customer or client, before your soul can be right with God?

You cannot know the answers to such questions unless you know the law of God, unless you are a lawyer and a theologian at least to that extent. And the wonder is that every eight-year old Catholic child is a lawyer and theologian to the extent required to judge his or her own spiritual condition correctly. I cannot speak for others outside the Catholic Church, but I can speak for those within it, because I know that they are constantly checking their information in their weekly and monthly confessions. I know, as every priest knows, that as new moral problems enter the expanding horizons of their lives, with the advancing years, the Catholic Church keeps pace with her children's experience, supplying all pertinent information in her confessionals, her parochial and Sunday schools, her Sunday sermons, her annual missions, retreats, her Catholic Press, books and general literature. And if even with all these avenues of learning, doubt or confusion would still exist in a single Catholic mind or heart, the direct way is always open to authentic information about the law of God and its application to individual problems, within the sacred precincts of the confessional.

THANKS FOR SPLENDID RESPONSE TO JUBILEE REUNION

We are very grateful for the cooperation of all who contributed to the outstanding success of the Reunion in the Armory last Friday night, including especially the various Committees and entertainers. It was a great joy to welcome such a distinguished gathering of Parishioners both past and present, and to see the happy faces of large numbers of returned veterans, many of whom expressed the thought that these Parish Bulletins had kept them in close touch with home even when away.

For several reasons we decided to postpone for a few days the publication of the Souvenir Book which we originally planned to distribute on the occasion of the Reunion itself. We felt that distribution by mail or by some other form of delivery, one book to a family, would be more equitable.

Furthermore certain pictures and lists which we wished to include could not be prepared in time and therefore a little delay would be preferable to any last-minute skimping on such an historic publication.

Be assured however that just as soon as it can be prepared to our satisfaction, it will be delivered to you, much enhanced by the delay.

Christ would once have done, His Vicar on earth, our Holy Father, the Pope, has made himself the advocate of the children and is garnering all the resources he can for their redemption from evil and their restoration to decency.

This year in asking your gifts for the Holy Father, I remind you of that special work to which he will devote no small part of the offerings which he receives. Such urgent demands on his charity enormously increase the already gigantic financial burdens of the Holy See in its effort to maintain itself, humanly speaking, as a citadel of sanity in the midst of a continent of chaos.

I know that Christ will bless us for whatever help we give His Vicar, and I am sure that no people in the world will be more loyal to him than the Catholics of our Archdiocese.

Faithfully yours in Christ,

February 27, 1946

* RICHARD J. CUSHING, Archbishop of Boston

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick

PROGRAMME FOR WEEK OF MARCH 3rd, 1946

1st Sunday of Month — Quinquagesima Sunday

1) **PRAYERS:** Rev. Francis J. McNeil, Rockport, Mass.; Timothy V. Gannon.
Announced High Masses:

2) **BANNS OF MARRIAGE:** 3rd time: Francis E. Carr and Lillian C. Cryan.

3rd time: James A. Cullivan and Dorothea L. Zinner.

2nd time: Alphonse V. Swirka and Mary L. Kadra.

3) **LETTERS:** Read Lenten Regulations — 1946.

Read Archbishop's Letter on Peter's Pence Collection next Sunday.

4) **COLLECTIONS:** The Annual Collection for His Holiness will be taken up next Sunday, the First Sunday in Lent. This is one of the eight collections in the year for which we acknowledge your contributions at the end of the year. Hence please identify same by using the special envelope distributed today. This collection next Sunday necessitates the postponement of our own Monthly Parish Fund Envelope Collection for March until the following Sunday, Mar. 17.

5) **ORDO:** Lent begins next Wednesday, Ash Wednesday, a day of Fast and Abstinence. Ashes will be distributed after the 7:00 o'clock Mass and after the afternoon and evening Novena of Grace services.

Note: Meat is permitted once a day on Wednesdays during Lent, except on Ash Wednesday.

Stations of the Cross on this coming Friday should be made privately in view of the Novena Services.

6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Today's Speaker: Rev. Francis Dolan, St. Pius' Church, East Lynn. Subject: Instruction 49. Actual Sin (Concluded). Musical Selections: Requiem Sequence Stanzas 7 and 8, Quid sum miser . . . and Rex tremendae majestatis . . . a) Gregorian, b) Verdi's Requiem.

7) MISCELLANEOUS ANNOTATIONS:

a) **Regular Devotions** will be supplanted by the Novena of Grace services.

b) **(Cultural Activities)** The guest speaker at the March meeting of the Christocratic Club at the Oxford Club Tuesday evening will be Mr. Charles D. Magennis, F. A. I. A., famous architect. Persons in this parish to whom the activities of this club appeal and who wish to become members of it, should make known that desire to any present member of the club, who will gladly submit applicant's name to the Membership Committee. Meantime they will be welcome to attend any meeting as the guest of any member with whom they may be acquainted.

c) **(Social Activities)** Usual Weekly Whist, St. Anthony's Hall, 8:30 p.m. (after Novena exercises).

d) **(Dramatic Activities)** The playlet "Christians Conquer" composed and staged by Father Coffey and presented in ten episodes by the ten Parish Dens of Cubs in Sacred Heart School Hall last Wednesday evening was an extraordinary success. Cries of "author! author!" were so spontaneous and vociferous from the enthusiastic audience that we predict that this simple but most effective piece of writing for the cast of sixty boys, will not die with its single performance in this Parish. The costuming was a stroke of genius, and the climactic finale tableau most impressive.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

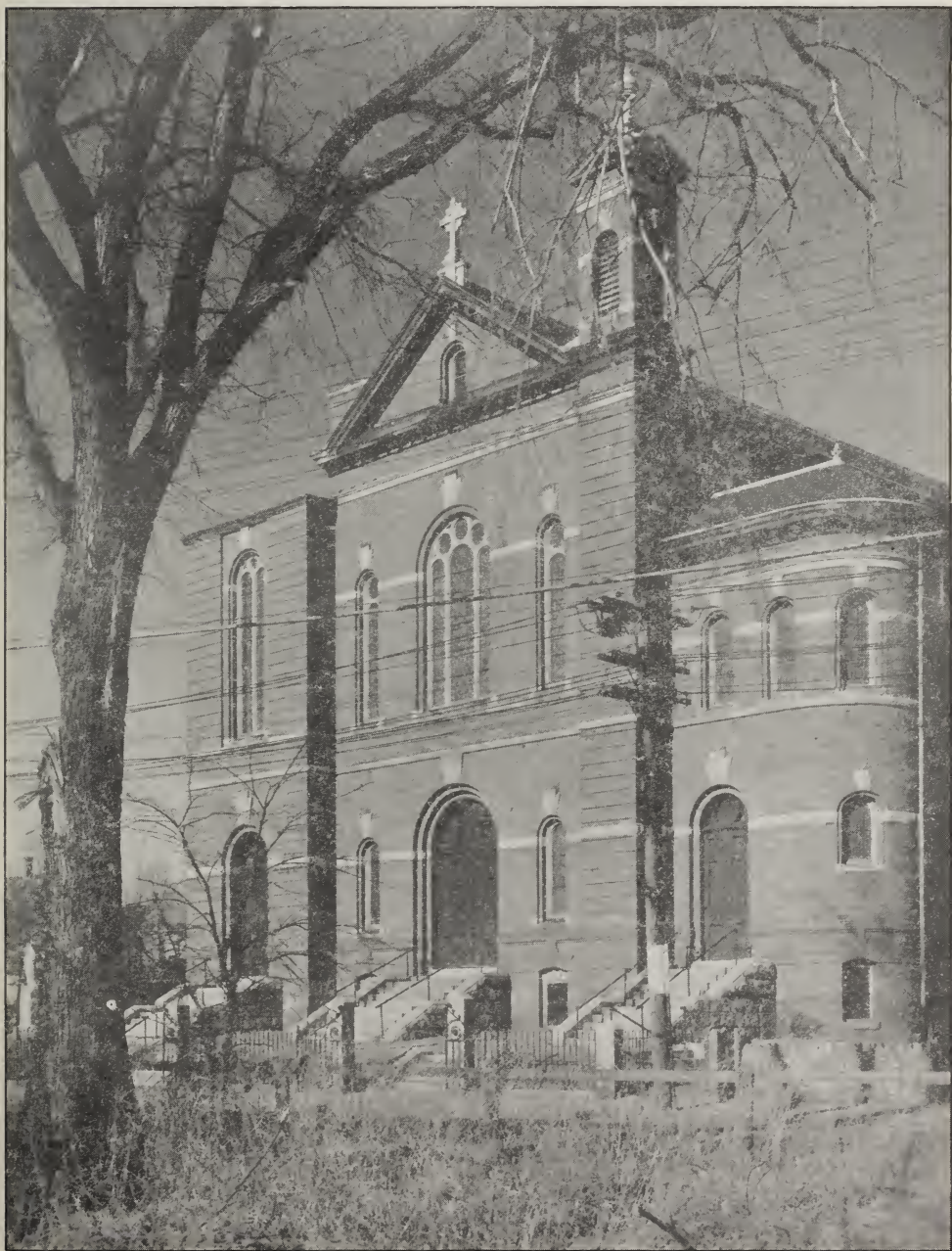
Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan

Assistant Organist, Esther Fitzpatrick



PROGRAMME FOR WEEK OF MARCH 10th, 1946

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Speaker: Rev. Francis Dolan, St. Pius Church, East Lynn

Subject: Actual Sin (Concluded) — Instruction 49

**Musical Selections: Requiem Sequence, Stanzas 7 and 8, Quid sum miser . . .
and Rex tremendae majestatis . . . a) Gregorian, b) Verdi's Requiem**

How many kinds of Actual Sin are there?

There are two kinds of Actual Sin: mortal and venial.

What do these words mean? In child's language only this: that some of our personal sins are big, others little, some great, others small, **comparatively**. Comparatively, I say, because after all, an offense is measured by the dignity of the person offended, in the case of sin, the infinite majesty of God. Strictly therefore we can never call anything that offends Him, small, little, except in comparison with a greater insult to Him.

These sins take their special names, mortal and venial, from their different effects upon the soul of those guilty of them.

The effect of great sins is to deprive the soul of God's friendship, (sanctifying grace which is the life of the soul,) and to make it worthy of everlasting death and damnation. Anything which causes death, we call mortal, hence the name of this sin. The word in Latin for pardon is ve-ni-a, and so the Church in looking around for a name for this other kind of sin, which does not destroy the friendship of God in the soul, this sin after which we still remain His friends, however careless and thoughtless, — in searching for a name for this sin, which God pardons more readily than He does mortal sin, the Church decided to call it venial, more easily forgivable.

In order then for us to know whether we are God's friends or enemies, it is absolutely necessary for us to be able to distinguish in our lives between these two kinds of actual sin.

We treat now the simple little rule which enables us always to tell the difference between these two kinds of sin, a rule so necessary that we call this information the most practical which the priest can impart to his people.

How many things are necessary to make a sin mortal?

Three things are necessary to make a sin mortal: grievous matter, sufficient reflection and full consent of the will.

There are certain thoughts, words, deeds and omissions of such a nature that the law of God has taken the pains to specify them as seriously commanded or forbidden. For instances: a) interest in God, involving some study of Him and at least some prayers of praise and thanksgiving, b) reverence for His holy Name, c) proper sanctification of the Lord's Day, d) our duties toward our parents and children, e) the rights of others to life and to property, f) the sexual relation, even in thought and desire as well as in actions, and g) respect for the truth. In general it is these obligations that are meant by serious matter, although even some of these admit of slight matter. For instance, to take a penny from one's parents is scarcely in the same class for seriousness as breaking and entering a store or bank and stealing a thousand dollars or more. When there is question then of any thought, word, deed or omission named specifically in the ten commandments of God (for everybody,) and in the six precepts of the Church (for Catholics,) the presumption is that the matter is serious, or grievous and that the first element of a mortal sin is therefore likely to be present.

This is the objective, impersonal part, called the material part of the sin, constituted by God, declared by Him to be His will, and therefore something quite futile to argue about or excuse one's self from, except on the score of ignorance or confusion or mistake. This ignorance or error may be excuseable or not. Usually any serious error of judgment with regard to God's law is inexcuseable in view of the manifold ways in which that law can and should be known and learned. And yet it is possible to imagine a person so deceived by the strange ideas of morality floating around these days, that he could allege in self-defense an honest mistake in judgment. But in any case, such ignorance or mistake is something apart from the law itself which prevails in spite of all ignorance of it.

Normally the law of God must be studied and accepted as taught by its authoritative teacher, the nearest approach to God's own voice in the world, the Catholic Church. "The mouth of the priest shall declare wisdom, the law of God." For those who do not recognize this source of information, whatever echo of the divine voice they do recognize, must be their guide. They should at least realize that their own whims and desires are the least dependable of all sources. The law of God is an external, imposed thing, not an internal, vacillating product arising out of, or created by the individuals whom it is designed to govern.

Before guilt in God's eyes can stain an individual soul, there must be a second element present, viz., knowledge of the law, and not merely vaguely and in general, but definitely and in particular. **At the time** of the thought, word, deed or omission, it must have been recognized as contrary to the law of God. The doer in the very act of the deed must have **reflected sufficiently** upon the fact that what he was doing was offending God. Mortal sins do not swoop down upon our souls

afterwards, when we learn later that something we did was seriously forbidden, although we did not know it or remember it when we did it. Sufficient reflection then upon the grievousness of the matter is the second element of a mortal sin. This sufficient reflection however is usually present automatically in a delicate or well instructed conscience. Very few persons ever do anything seriously wrong without being sufficiently conscious of it at the time they do it. But if unconscious of evil, they are thereby guiltless of it.

The third element of a mortal sin is **full consent of the will**. This means simply a full personal responsibility for what we do, the absence of any outside force, or threat or circumstance which would excuse us from that responsibility. The classic example of something seriously wrong done even with sufficient reflection but without full consent of the will, is the sea captain who dumps overboard his cargo of coal to save his ship from sinking in a storm.

Whatever happens in sleep cannot be sinful because our wills then have abdicated their control of our thoughts and actions. The force of passion or anger may sweep away to some extent the control of our will and thus be a mitigating circumstance of responsibility. That however can be a misleading if not dangerous and heretical principle if carried too far, since the grace of God is always given us in sufficient strength to control our passions and appetites.

These then are the three simple and practical fundamental principles by which we judge the sinfulness of our actions. If the three elements: grievous matter, sufficient reflection and full consent of the will are **all** present, the sin is mortal, the friendship of God in our souls is destroyed and we have made ourselves liable to the eternal punishment which God in His justice has decreed against those who despise and hate Him. It is of the very essence of mortal sin to despise the law of God, preferring our own will to it.

If one or two of the elements are absent, then the sin is venial. If all three elements are absent, there is no sin at all. Thus you see that there is a fixed scale of right and wrong declared by God to be His law, independent of all personal vagaries, constant, immutable, the same yesterday, today and tomorrow. And there is at the same time the sliding scale of the individual's information about that law, his ignorances and doubts and forgetfulness, his passions and appetites and numerous other external mitigating circumstances, all of which enter somewhat into the question of individual guilt. To adjust and reconcile these two scales and thus to arrive at a correct, dependable judgment of the state of one's soul in God's eyes is the work called the examination of conscience, the **most necessary and practical spiritual work in life**, the foundation stone of all spiritual progress and accomplishment.

Catholics perform this spiritual task in two ways:

1) **daily**: by recalling all the actions of each day during their night prayers, and appraising them then in the light of the above mentioned principles;

2) **weekly, monthly** or over longer periods of time: by recalling the ten commandments and the six precepts of the Church in sequence, and then asking themselves in detail which of these laws they have broken, in what manner and how frequently during the period of time in question.

And incidentally this examination of conscience is by no means always a harrowing experience. Quite the contrary, it can be and often is a very consoling and encouraging practise. The net result of it for many people is the assurance that no serious sin mars the peace of their soul, but that rather a consciousness that all of God's laws are being observed with an habitual fidelity which makes it all very easy and natural, as well as supernatural. Or the net result of it is to reveal only one mortal sin, which however spoils the beauty of the whole picture. For God does not judge us as the world does, on some sort of a general average of our good and evil deeds, the good we do cancelling the evil by some guess-work alchemy. By no means! A single mortal sin is an open and serious rebellion against God. We thereby fly in His face and say to Him: "I prefer my own will to Yours in this very important matter." Such an attitude toward Him cancels all our good deeds and supernatural merit temporarily, until we repent, and furthermore makes any further supernatural merit impossible as long as we remain in that state of mind and heart. To arrive at a realization of this attitude toward God and its effects upon all our meritorious deeds, is usually the first fruit of an humble examination of conscience.

Catholics have no difficulty in examining their consciences. It is a constant practise of their lives from childhood days. If they do happen upon moral problems beyond their ready power to solve, they need only ask their confessor for the proper guiding principles and the solution of their quandary. Those outside the Catholic Church would have no greater difficulty, once they would master the few fundamental principles which this instruction has expounded. How they would resolve any personal problems remaining after the application of these principles, I would not know, since I know of no higher tribunal or judge which churches other than the Catholic Church offer them, that is of any greater authority or value than their own private judgment.

SPECIAL ANNOTATION — AN APPRECIATION

Our current experiment in Congregational Singing, conducted in connection with our Novena of Grace, is going as well, if not better than expected. The amount of Latin which we are attempting to learn, looks rather formidable in print, with its double translations and notes and beats, until you realize that all except the Latin texts themselves is merely temporary staging helpful and necessary in the process of learning, and intended mainly for home study.

The final and permanent achievement, viz., the correct, quiet, quick singing of ten stanzas of St. Thomas Aquinas' Eucharistic poems: *Adoro te devote* and *Pange lingua gloriosi*, requires only half a minute apiece to sing. The lasting familiarity of the people with these classic but neglected masterpieces of devotional thought and prayer, the broadening of your mental horizons to include them, amply repays the effort to learn to sing them.

I am very grateful to you all for your earnest cooperation in this effort to revive what I suppose seems to many an innovation although it is really merely a return to a practise hundreds of years old. You thus demonstrate anew the ability of any congregation with good will to carry out the Church's fondest hopes with regard to music, however diverse individual tastes and preferences may be.

PROGRAMME FOR WEEK OF MARCH 10th, 1946

1st Sunday in Lent — 2nd Sunday of Month

- 1) **PRAYERS:** Rev. Walter Quinlan, Concord.
Announced High Masses: Ellen Finnegan, 2d Anniv. H.M.R., Monday, 7:00 a.m.
Jane Carroll, Mo's Md. H.M.R., Monday, 9:00 a.m.
John Keating, 1st Anniv. H.M.R., Friday, 7:00 a.m.
Beatrice Buchanan Keating, 6th Anniv. H.M.R., Saturday, 7:00 a.m.
- 2) **BANNS OF MARRIAGE:** 3rd time: Alphonse V. Swirka and Mary L. Kadra.
- 3) **LETTERS:** Read Archbishop's Letter on Peter's Pence.
- 4) **COLLECTIONS:** a) Today's Collection for the Holy Father; b) Next Sunday, Monthly Parish Fund Envelope Collection for March.
- 5) **ORDO: Lenten Devotions:** a) Monday, 7:25 p.m., Rosary, Sermon, Novena Prayers, and Benediction; b) Friday, 3:45 p.m. and 7:30 p.m., Stations of the Cross; c) The Novena of Grace continues and closes on Tuesday night.
- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.**
Today's Speaker: Rev. William Donlon, St. Joseph's Church, Lynn. Subject: Instruction 50: The Divinity of Christ, Part I: General Outline of Proof. Musical Selections: Requiem Sequence; Stanzas 7 and 8: *Quid sum miser . . . Rex tremendae . . .* a) Gregorian, b) Verdi's Requiem.
- 7) **MISCELLANEOUS ANNOTATIONS:**
 - a) (Communion Sundays) Next Sunday for Boys.
 - b) (Social Activities) 1) Usual Weekly Whist, St. Anthony's Hall, 8:30 p. m.
2) Girl Scouts, Scout Leaders, and Committee Women, Wednesday, 7:00 to 9:00 p.m. Mrs. Marie J. Murray, chairlady. (No Brownies.) 3) Membership Drive is on all during March for new members of the Sacred Heart Women's Club. All women of the Parish are cordially invited to join this organization and may apply any Monday evening at St. Anthony's Hall on North Federal Street.
 - c) **Memorial Windows:** 1) In memory of Timothy D. Gannon, 2) Gift of Thomas F. Gannon, 3) In Memory of Ellen and Thomas McWha, and 4) (not spoken for yet) will be installed in Lower Church before Easter.
 - d) **The Music of the Mass** — Radio Commentaries upon Forty-four Texts of the Mass and their various musical expressions — will be on sale on the pamphlet rack in the Lower Church starting today.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

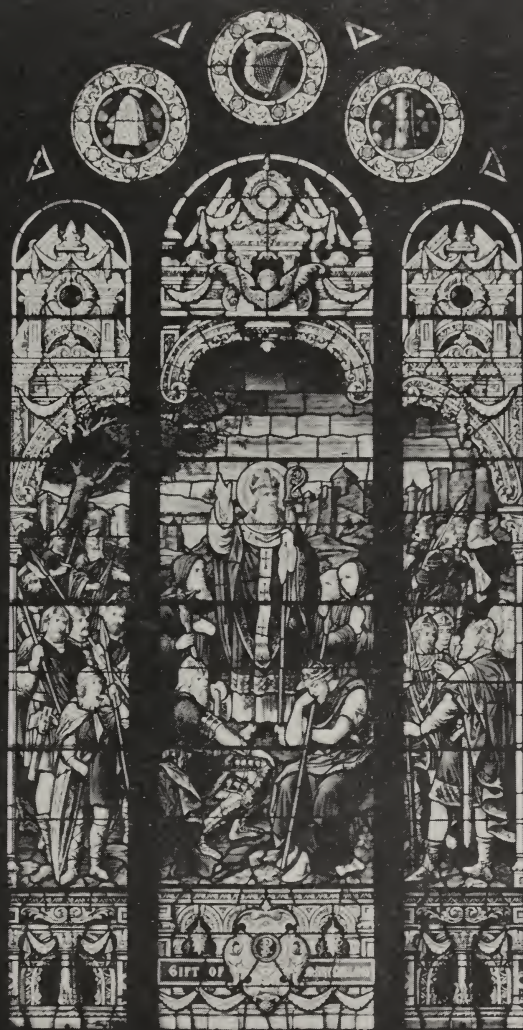
Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery Musical Director, W. E. Donovan Assistant Organist, Esther Fitzpatrick



St. Patrick Memorial Window

PROGRAMME FOR WEEK OF MARCH 17th, 1946

Instruction 50 — The Divinity of Christ, Part I: General Outline of Proof

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

Musical Selections: Requiem Sequence: Stanzas 7 and 8: *Quid sum miser . . .*
and *Rex tremendae majestatis . . .* a) Gregorian, b) Verdi's Requiem

Baltimore Catechism, Chapter 7, Questions 1, 2 and 3.

Did God abandon man after he fell into sin?

God did not abandon man after he fell into sin but promised him a Redeemer who was to satisfy for man's sin and reopen to him the gates of heaven.

Who is the Redeemer? Our Blessed Lord and Saviour Jesus Christ is the Redeemer of mankind.

What do you believe of Jesus Christ?

I believe that Jesus Christ is the Son of God, the Second Person of the Blessed Trinity, true God and true man.

We see in the three opening questions and answers of the 7th Chapter of the Baltimore Catechism a rising climax: 1st, Someone was promised as a Redeemer, a Saviour who would cancel and correct the sin of our first parents and thus repair the evil, rather than allow it to overwhelm guilty man. In a word, God's gracious plan was to snatch us from evil, not abandon us to it. Then comes the question: "Who is this Redeemer? What is His name? Is he a definite historic individual? Has he actually lived upon this earth or is he yet to come? So far the Catechism tells us only his name, Jesus Christ, but that is enough to answer the other questions, for no name in the annals of history rings with greater fame.

The third question: "What do you believe of Jesus Christ?" brings forth the astonishing answer: He is the Son of God, the Second Person of the Blessed Trinity, **true God** and true man. Such an answer would be blasphemy if applied to any other name in the roster of men, no matter to what pinnacle of fame, to what peak of position history had exalted him. No other man has ever been seriously acclaimed as God!

The question is the same one which Christ Himself asked of the Pharisees. "What think ye of Christ? Whose son is he?" And they answered: "David's," a half-true reply as Christ then proceeded to point out. He also asked it of Peter: "Who do men say that I am?" And Peter answering said: "Some say Elias, others Jeremias, or one of the prophets." To which Christ asked further: "And who do you say that I am?" And Peter answering said: "Thou art Christ, the Son of the living God, who art come into this world." Once again at the supreme moment of his trial before the High Priest, Caiphas, Christ posed the same challenge to the pendulum-like mind of the world. He permitted the High Priest to ask Him: "Who art thou? Art thou the Son of God? Art thou true God?" And Christ answered: "Thou hast said it. I am." And rending his garments: Caiphas cried: "You have all heard the blasphemy. This man maketh himself the equal of God. He is guilty of death." And in testimony of the truth of that statement, Jesus Christ eventually gave up his human life.

Those then are the various ways in which this question has been prodding and dogging the human mind. And all these answers have echoed and thundered adown the centuries ever since. This question has split the world into two camps armed or unarmed, Christians and non-Christians, and never has the difference been deeper or more apparent than in this our day. No question could be more important. It is not a question which can be ignored or postponed or tossed off with a "so what?" The answer we give to it colors our idea of God. It personalizes Him for us in the words and actions of a man who once trod this earth of ours, living in its villages and cities, preaching in its streets, giving answers to its problems, showing the way through its ambushes to the eternal happiness of heaven. We have no other guide. "There is no other name under heaven given to men whereby they may be saved."

And yet the human mind rebels against the idea: the surprise of it, the incongruity of it, the wonder of it, the effects of it upon our lives, upon our complacency, our ease and comfort. This God-man has told us to live like Him, with love in our hearts for all men, even our enemies, to prefer poverty to riches, suffering to ease, labor to idleness. Yes, the human mind seeks and gathers up every argument to resist such a conclusion, to convince itself that Jesus Christ, whatever else he was, could not have been God. No, that would be too much. He was a most admirable man, yes, (it is easy to admire,) — but a divine Person, to be adored and imitated, no, impossible!

I once had a gentleman approach me with a request for instruction. It is his words which I have just quoted to describe the attitude of those who "find this a hard saying, and who will believe it?" He was a Unitarian, admittedly well indoctrinated in that Creed if such it can be accurately called, a college man, a

most successful business man, a man of the world, wealthy, keen, serious, although he had been content to let such religious questions ride unanswered in his life, for thirty years or more, until the Catholic young woman he hoped to marry, discussed these questions with him so intelligently that his self-assurance was shaken. He opened his initial conference with me in these words:

"I would like to have you prove to me, sir, that Jesus Christ was God. I presume there are proofs, strong enough to convince and satisfy millions of intelligent people over many centuries. But I have never heard those proofs, whatever they may be." And then after outlining his own beliefs as I have just quoted them, he continued: "Would it be too much, Reverend, to ask you to show me those proofs? If you succeed in convincing me on that point, you need instruct me no further, for if I could only believe that Christ is God, I would have no difficulty in believing anything he said or did or taught, nor in doing anything he commanded."

I told the man I admired his logic, because it was faultless. I asked him whether he was ready to receive practically the same course in Theology, (the study of God's Word,) that is given to candidates for the Priesthood in the Seminary upon the particular subject of the Divinity of Christ. He answered that nothing could suit him better. He came faithfully for several hours each week over several weeks. When we finished the Tract on the Divinity of Christ, he told me he was convinced and wished to be received into the Catholic Church. I told him there was much more he should know first. He assured me that he was well read on the other doctrines of the Church and had no difficulty in accepting them. The Divinity of Christ had been his only stumbling block, the only thing he hadn't been able to believe.

One other question I asked him. "Would you be baptised and live up to your new-found Faith, even if your marriage to this young lady were not to take place? In other words: Which comes first, your desire to please your future bride, or your duty and desire to follow your declared convictions at any cost? He hadn't expected that question, but I insisted that under the circumstances, it was the test of sincerity which I required from him before admitting him to baptism in the name of the Church. Eventually he was able to assure me that his conviction was strong enough to stand the test and I received him into the Church.

I tell these more or less personal, although unidentified details, not only because they are typical and frequent in the experience of every priest, but because they illustrate with more than ordinary vividness the key-stone-like importance of the Divinity of Christ in the Catholic Faith and the difficulty which some honest and sincere minds experience in accepting it. Also for another reason, viz., because I propose to do with you in the next few instructions what I did with him, although more sketchily. I shall endeavor to complete within the next few instructions a bird's-eye view of the proofs of the Divinity of Christ which the Catholic Church offers to the inquiring mind.

It is not a quick nor easy argument. In fact it is quite the contrary. It is a **cumulative** proof, many separate arguments drawn from the Old Testament and the New, from a whole symphony of Scriptural writers, direct promises of God the Father to one after another of the Jewish patriarchs as the first four centuries wore on, — the general and special preparation of the world to receive this Promised One, a study of the types and figures which delineated hundreds of years in advance every line of his features . . . Adam, Abel, Noa, Melchisidech, Joseph, Josue, Gideon, Samson, Solomon and Jonas, the Paschal Lamb, the Manna in the desert, the Brazen serpent . . . etc. These rougher sketches of the Messias' portrait presented to the Jews and to the world five hundred years beforehand the majestic figure of Jesus Christ, foretelling accurately the minutest details of his earthly life and death.

Clear as that all was, still more wonderful was another preparation, exhibiting more power, insinuating more strikingly the unique importance of this fore-casted personage. Broader in general lines than any individual histories was the preparation by which divine Providence moulded the histories and directed the destinies of whole nations to "make straight his path." The Assyrians and the Persians, the Greeks and the Romans were all swung around by the finger of God to play their all unwitting parts in welcoming the Son of God.

And that argument is only from the Old Testament. The accumulation of arguments piles up higher and higher with every page and line of the New Testament. As celebrated for its clarity as for its charming modesty of expression, is the **testimony of his Blessed Mother**, given by her who alone knew it, to St. Luke the Evangelist, the story of the Angel Gabriel and the Virgin birth. We call that the second proof, the third being **Christ's own numerous utterances**.

These are of various kinds: 1) **indirect**: by which He declared himself: a) more than a mere man; b) more than the greatest Jewish heroes; c) more than the angels, who ministered unto Him; d) those other actions and words which took His divinity for granted.

(Continued on page 4)

2) His **direct** statements: a) "the Father and I are one. He who seeth me, seeth the Father." . . . and numerous others, culminating at last in His solemn statement at his trial before Caiphas, the testimony which cost him his life.

His **miracles**, we call the fourth proof of His divinity, showing that He always held in his hand the sceptre of divine power.

And all this was followed by another series of witnesses of Divinity scarcely less convincing. We call it the fifth distinct proof: the history of the Apostles, their manner of presenting startling truths to the pagan world with astounding success . . . the establishment upon earth for all time and in all climes, of the Kingdom of God. The life of the Catholic Church properly understood is a living witness, a fifth proof of the Divinity of her Founder, Jesus Christ.

This is all merely the sketchiest kind of bird's-eye view of the solid foundations upon which rests the Catholic's Faith in the Divinity of Christ. Such a history, such a life and death, such lasting and impressive accomplishments were not the work of a mere man. No, they were the life and death and deeds breathing forth the constant vigorous infinite power of the Second Person of the Blessed Trinity, true God and true man.

THE CONCLUSION OF THE STRIKE

It is with gratitude to Almighty God that we note the satisfactory conclusion of the recent industrial conflict in our midst. We congratulate all concerned upon the restraint and dignity with which their various contentions were presented and finally adjusted without serious bitterness or any violence, and in a manner so creditable to our own people. We rejoice that considerations of justice prevailed in which the practise of Christian virtue and fervent prayer no doubt played no small part.

PROGRAMME FOR WEEK OF MARCH 17th, 1946

St. Patrick's Day — 2nd Sunday in Lent — 3rd Sunday of the Month

- 1) **PRAYERS:** Mrs. Ethel Heaphy, Mrs. Katherine Ryan, Pvt. John J. Heagney, Margaret Moulton.

Announced High Masses:

- 2) **BANNS OF MARRIAGE:**

- 3) **LETTERS:**

- 4) **COLLECTIONS:**

- a) Your contribution to Peter's Pence last Sunday was \$505.00.
- b) Monthly Parish Fund Envelope Collection at all Masses today instead of last Sunday.

- 5) **ORDO:** Devotion of Forty Hours in this Church commences next Friday with High Mass at 9:00 a.m. with Solemn Procession and singing of Pange lingua congregationally (bring books). Closes at 9:30 Mass Sunday — similarly.

- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Today's Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass. Subject: Instruction 51: The Divinity of Christ (Continued), Christ in Prophecy.

- 7) **MISCELLANEOUS ANNOTATIONS:**

- a) **(Regular Devotions)** 1) Lenten Devotions consisting of Rosary, Sermon, Novena Devotions, and Benediction in Upper Church Monday, 7:30 p. m.
2) Stations of Cross, Fridays 3:45 and 7:30 p.m. 3) First Communion Instructions in Church, 3:45 p.m., Mondays from now on.
- b) **(Communion Sundays)** Next Sunday for Girls of the Parish.
- c) **(Social Activities)** Those who wish to attend the St. Patrick's Day Party at Sacred Heart School Hall this (Sunday) evening, may pay at the door. A pleasant evening is assured to all the family.

The Boy Scout Troops will present an Amateur Night in Sacred Heart School Hall, Friday evening at 7:30. All invited free.

St. Patrick's Celebration, St. Anthony's Hall, Monday, 6:30 p.m.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery Musical Director, W. E. Donovan Assistant Organist, Esther Fitzpatrick



PROGRAMME FOR WEEK OF MARCH 24th, 1946

Instruction 51 — The Divinity of Christ (Continued) — Christ in Prophecy
(First Proof of His Divinity)

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

Let us review hastily in this instruction the first proof of the Divinity of Christ. Even this argument is fourfold: as shown presently. We omit the first and fourth parts of the proof and speak today only of the second part: Christ in Prophecy.

Man's greatest earthly ambition can only be to influence in some way the generations that follow him. The most that any man can hope to accomplish in this life, by power, fame, virtue or wealth, is to leave a posterity which will preserve for a few years his name and his memory. No ordinary man can prepare for himself an ancestry, nor shape the history of the world before his time, to meet him, to recognize and receive him when he comes. Only God can do a thing like that. And that is actually just what the Blessed Trinity did do, for four thousand years before the First Advent and the First Christmas. Therefore has the Church put aside the four weeks of Advent to commemorate the four thousand years of waiting on the part of the people and on the part of God, the fourfold preparation for the Advent of His Son. This world-wide expectancy, constantly nourished by new promises, by fresh types and figures, scattered throughout the first forty centuries, was the constant theme of God's conversation with His chosen people and has been for the last twenty centuries the very essence of the Jewish Religion, the centre of their faith, their hope and their love of God.

But that was not the only purpose the Almighty had in view. He traced out in the minutest detail, the distinctive features of the Saviour's portrait hundreds of years in advance in order, first of all that no man of good will could possibly be deceived by any imposter who might arise and declare himself to be the promised Messiah; and secondly, in order that all men might recognize as His Son, this Jesus Christ thus clothed in the perfect-fitting garments of miraculous prophecy. Thus did the Father indicate the correct answer to the question which occupies the mind of every serious man who has ever lived: "What think you of the Christ? Whose Son is he?"

I said a moment ago that God made a four-fold preparation for His Son's advent into the world. The first preparation was the long list of promises made to successive forefathers of Christ, that the Messiah would come of their seed; and types and figures, events foreshadowing some characteristic of the Messiah, or his relation to His Father, the chosen people or the world. The second preparation was the prophecies. The third was the general swinging around of all human history to meet him, that setting of the stage, so to speak for the entrance of the leading figure in all history. The fourth was the more immediate preparation afforded by his Precursor, St. John the Baptist. All of these different preparations are worthy of deep study and meditation but today we consider briefly only the second.

Even with the prophecies, time forbids that we do any more than merely enumerate the principal prophets and summarize in a very few words the chief revelations made by each. We also remind you in passing however that St. Matthew wrote his entire gospel in order to prove to the Jews that their prophecies were fulfilled in Christ. That is why we read so frequently in that gospel the expression: "All this was done that it might be fulfilled which was said by the prophet," . . . and then the prophecy is quoted.

The first prophet who gave any details of the Messiah's life knowable only through divine revelation was **David**, who lived about one thousand years before the appearance of Christ on earth, and the last was **Malachias** (or Malachy,) about five hundred years before Christ.

David foretold that the Messiah, although his son, would be more, his Lord . . . would be disowned by the Jews . . . would convert all nations . . . would be betrayed by one of his friends who actually sat at table with him . . . that his enemies would spit in his face . . . mock him in his agony . . . give him vinegar and gall to drink . . . cast lots upon his garments . . . pierce his hands and his feet and number all his bones . . . that he would rise from the tomb without seeing corruption.

Isaias (700 B. C.) foretold that the Messiah would convert the idolatrous nation . . . would be born of a Virgin Mother and would be the Son of God. "Behold a virgin shall conceive and bring forth a son and his name shall be called Emmanuel which being interpreted, is 'God with us.'" Isaias also prophesied that this Messiah would be adored by kings in his cradle . . . would have a precursor who would prepare his way before the people . . . he would be mildness itself . . . miraculously cure the sick . . . would be called the Man of Sorrows . . . would die between two criminals . . . would not open his mouth to complain . . . would give his life because he willed it, to expiate our sins. In recompense for his death, he would reign

over the entire world . . . his sepulchre would be glorious and his spouse, the Church, would give him innumerable children.

Osee, the third prophet, announced that the Messiah as an infant would be conducted into Egypt . . . would return soon to his native land, adding that the Jews for rejecting him, would become wanderers upon the face of the earth.

Micheas, the fourth prophet, foretold that the Messiah would be born in Bethlehem . . . would be true God and true man . . . would convert all nations . . . of his kingdom there would be no end. Also that he is the means of men's reconciliation with God.

Joel, the fifth prophet, wrote that he would send the Holy Ghost and come himself in great power and majesty to judge the world.

Jeremias, the sixth prophet, foretold that at his birth the children of Bethlehem would be massacred, their mothers would be inconsolable . . . that he would convert all nations, and establish a new covenant with Almighty God, more perfect than the past.

Ezechial, the seventh prophet, made it clear that he would come from the race of David . . . would be one pastor who would eventually unite the Jews and Gentiles into one sheepfold . . . establish a new law more perfect, everlasting.

Daniel, the eighth prophet said that the Messiah would appear in four hundred and ninety (490) years from the date of his prophecy . . . would re-establish the reign of virtue upon earth . . . be denied by the Jews . . . put to death . . . and that after his death, the second temple of Jerusalem would be destroyed. "The abomination of desolation shall dwell in the holy place."

Aggeus, the ninth prophet. On the occasion of the rebuilding of Solomon's temple the old men employed in the work and who had also seen the original temple, wept on account of the inferiority of the new temple. Aggeus consoled them by assuring them that this second temple, although less magnificent materially, would really be more glorious than the first because the Messiah would enter it in person and there announce the reconciliation of man with God. All of which was fulfilled before the destruction of the second temple.

Zacharias, the tenth prophet, announced that the Messiah would be a King, full of justice, mildness and humility . . . that he would enter Jerusalem in triumph seated upon an ass followed by her foal . . . be sold for thirty pieces of silver . . . that the money would be returned to the temple, refused, and used for the purchase of a potter's field . . . have his hands pierced . . . and convert the nations.

Malachias, the eleventh and last prophet. As the Jews were putting the finishing touches upon the second temple, Malachy announced that their sacrifices which they were beginning to offer again in the temple would cease to be acceptable to Almighty God but would be replaced by one, new, clean, holy oblation offered everywhere from the rising of the sun to the setting thereof. He also predicted that the Messiah would have a precursor endowed with the spirit and virtue of Elias.

Thus spoke the prophets of God from five hundred to a thousand years before Christ. This was the description of the Redeemer which the Almighty placed in the hands of the Jews, his sworn enemies. And by an unheard of prodigy, the Jews still preserve them religiously. They love them, defend them, place their hopes in them and carry them with them all over the earth. In this description, besides his family, are named, five hundred years ahead of time, his birthplace, the year of his birth, the political conditions of the throne of Juda at the time of his birth. God recounts the extraordinary circumstances of his Virgin-birth, the visit of the Magi, the massacre of the Holy Innocents, the flight into Egypt, and return . . . his gentle nature, his kindness and compassion to the sick and afflicted, his great wisdom as a teacher, and force as a law-giver, his acclaim by his people on Palm Sunday and his denial by them on Good Friday, his betrayal by one of his own twelve closest friends in all its details, his Passion down even to the minutest circumstances of its manner, his companions, his silence, the vinegar and gall, the casting lots for his garments, his death, that sacrifice by the great High-Priest of the new law continued everywhere and always until the end of time, his resurrection, his victory over the world, through the descent of the Holy Ghost, his constantly growing kingdom upon this earth and even the blindness and punishment of the chosen people for their rejection of him.

To whom else can all these prophecies apply? What man ever has lived a life like that? Who can fail to recognize in the sweet face and majestic figure of Jesus Christ when he does appear, the Promised One of God? Only the Jews, who to give them their due, were blinded by false hopes of an earthly king instead of a heavenly one. Only the Jews misconstrued their own prophecies to their own destruction by expecting a leader who would exalt their race politically over all others, instead of a shepherd who was to rule all hearts in a single great sheepfold. Of all the races on earth, only the Jews can answer as they do, that question which Jesus Christ addressed to them as to us and to all men:

"What think you of Christ? Whose Son is he?"

A REQUEST

Rather than lose the value of our concentrated effort toward progress in congregational singing — you are requested to bring your "Eight Practical Experiments" song sheet to Mass every Sunday for a while or to secure one from the ushers. At the Offertory or after Consecration, one or two of the selections in the pamphlet will be sung by the Choir with the expectation that the entire congregation will join in the singing with increasing confidence and success.

SACRED HEART CELTICS TAKE LYNN CITY BASKETBALL TITLE

In the City League the Sacred Heart boys won the Western Division and went on to defeat the Eastern Division Champions in the playoffs to win the City League Lynn City Championship, coached by John O'Brien, St. Mary's High Senior, under the guidance of John Murray and John Higgins. The team consists of Capt. Jim O'Brien, Joe Horth, Geo. Cripps, Lou Roy, Dick Roy, John Imperial, and Lou Consoles. They will receive Gold Basketball awards.

PROGRAMME FOR WEEK OF MARCH 24th, 1946

3rd Sunday in Lent — 4th Sunday of the Month

- 1) **PRAYERS:** Rev. Wm. F. Deasey, Lucy Gayron Armstrong, Delia Halloran, William Dunn, Mrs. Margaret Hoy, Mary E. Curran, Margaret O'Donnell.

Announced High Masses: Attilio Catalano, 1st Anniv. H. M. R., Tuesday, 7 a.m.

- 2) **LETTERS:** Read Archbp's Letter on Bishop's Emergency War Relief Collection.

- 3) **COLLECTIONS:** a) Archbishop's House, Lake St., Brighton, Mass.: Dear Friends in Christ: On Sunday, March 31, Laetare Sunday, a collection is taken up, in accordance with a custom made necessary by the War, in behalf of the Bishop's Emergency Relief Fund. This fund enables American Bishops, as the leaders and representatives of the entire Catholic community, to do their work of relief and reconciliation in the areas of the world made destitute by war. The importance of this work is two-fold: it means life and new hope for desperate millions, and, since it is done under Catholic auspices, it inspires the sorely-tried faith of our Christian kinsman throughout the world.

Faithfully yours in Christ, RICHARD J. CUSHING, Archbp. of Boston

- 4) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Subject: Instruction 52: The Divinity of Christ (Continued)—God's Preparation for the Messiah. Speaker: Rev. Wm. Donlon, St. Joseph's Church, Lynn, Mass. Musical Selections: Requiem Sequence Stanzas 12 to 15 inclusive—Ingemisco . . . Qui Mariam . . . Preces meae . . . Inter oves . . . a) Gregorian; b) Verdi's Requiem.

5) MISCELLANEOUS ANNOTATIONS:

- a) **(Regular Devotions)** 1) Forty Hours Devotion closes today after the 9:30 Solemn High Mass with Processional and Congregational Singing of the Pange lingua and Adoro te devote. 2) Lenten Devotions consisting of Rosary, Sermon, Novena Devotions, and Benediction in Upper Church Monday. 7:30 p.m. 3) Stations of Cross, Fridays, 3:45 and 7:30 p.m. 4) First Communion Instructions in Church, 3:45 p.m., Mondays from now on.

- b) **(Communion Sundays)** Next Sunday for Boys of Parish.

- c) **(Social Activities)** 1) Usual Tuesday Evening Whist, St. Anthony's Hall, 8:30 p. m. 2) Cub Pack Meeting, Sacred Heart School Hall, Wednesday, 7:00 p. m. Penny Sale under auspices CYO, Sacred Heart Pack No. 36. 3) Fr. Manton, C.S.S.R., will address annual Lynn Girl Scout leaders, Oxford Club, Thursday evening. 4) The St. Vincent de Paul Salvage Bureau wishes to announce the reopening of their store in a new location, 45 Baldwin St., the corner of High St. We thank the people who have been saving their newspapers, clothing, furniture, etc., for us and will be pleased to receive them at 45 Baldwin St., or if you wish call LY 3-8040 and our truck will call for them.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan *Assistant Organist*, Esther Fitzpatrick



SACRED HEART RECTORY

Reprint from Golden Jubilee Souvenir Book

PROGRAMME FOR WEEK OF MARCH 31st, 1946

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 52 — Divinity of Christ (Continued) (Proof 1, Part 4)

God's Preparation of World for the Messias as seen in the History of Nations

Musical Selections: Requiem Sequence Stanzas 16 and 17 of Dies Irae:

Confutatis and Oro supplex; a) Gregorian, b) Verdi's Requiem

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

In our course of instructions, we have arrived at the seventh Chapter of the Baltimore Catechism which treats of the Second Person of the Blessed Trinity, Jesus Christ, and His work in the world, viz., its Redemption from sin. We viewed quickly the definite promises God made to Adam, Abraham, Isaac, Jacob, Juda, Moses and David, that the Messias would come from their posterity, a promise which with every generation to which it was renewed, grew more definitely restricted to an easily recognized branch or tribe. This was the first mark of identification. Then we merely mentioned the sixteen individuals or historical events which foreshadowed one or more of the characteristics of the Messias, and His relations with His heavenly Father, the chosen people and the pagan world: 1) Adam, 2) Abel, 3) Noa, 4) Melchisidech, 5) Isaac, 6) Jacob, 7) Joseph, 8) Moses, 9) Joshua, 10) Gideon, 11) Samson, 12) Solomon and 13) Jonas; 14) the Paschal Lamb, 15) the Manna in the desert and 16) the Brazen Serpent. These rougher sketches of the Messias' portrait were filled in by numberless prophecies, which foretold most accurately the minutest details of His life and presented to the Jews and through them to the world 500 years before He appeared the majestic figure of Jesus Christ, the eternal Son of Almighty God and the earthly son of the Virgin Mary of Nazareth.

(All History swung around to meet Him)

We know from Holy Scripture that from the very beginning God was resolved that His only Son was to be born at a certain definite but distant point of time, in the little town of Bethlehem of a young Jewish maiden named Mary, and that He was to establish throughout the entire world a new Covenant between God and all men. And yet all these stirring events were to come about quite naturally, apparently, despite the ebb and flow of human conflicts, passions and ambitions, of individuals and nations. No one's free will was to be taken away or even interfered with in the slightest way in order to produce these results at the appointed time, and on the other hand all human events were swung around by the finger of God in a way that amazes and confounds us when we look back upon it.

To help you visualize the scale upon which God worked, take for comparison a recent historical event. A President of these United States, a man skilled in history, its lessons and its warnings, had a noble ideal, born of exalted sentiments, a glowing vision of universal peace which summed up the hopes and aspirations of millions of bleeding hearts, a vision painted by him with such thrilling rhetoric that almost every nation looked upon him as a little less than a second saviour of the world from its confusion and chaos. He seemed to hold all human destinies in the hollow of his hand. And yet what happened? Was his plan realized? Certainly not immediately. And why not? Because the freewills of men stood in the way. Men's free wills, that unmeasured and immeasurable tide of their passions and their hates, their fears and their suspicions and ambitions, personal and national, ebbed and flowed for a year or two around that ideal and in the end swept its sponsor from power into his grave. Such is the force which human wills oppose to anyone who would control or direct them to a desired outcome. Will that dream ever be realized? Only He can answer that question Who knows how to measure and to direct the free wills of ALL men.

This transient episode of our own day may help you to appreciate the magnitude of that work which God so quietly accomplished in preparing the world to receive His Son. He was not grasping a mere opportunity rising out of a stressful hour. He even respected and left free to do their worst, the ones who opposed His will most openly and flagrantly, yet even all the turmoil of all nations for forty centuries could tear from His hand, the sceptre of His Almighty power. And as we look back upon that stupendous achievement, we are amazed at the calm way in which Divine Providence drew forth from that clash of millions of free wills the very events that were resolved upon from all eternity and even announced a thousand years before hand to the participants in those scenes.

First of all, God through Moses established many laws and ceremonies designed to prevent the Jews from falling into idolatry and thus, by losing the revelation entrusted to them, to fail in their God-appointed destiny. When that precaution failed, He sent them dreadful calamities which brought them back in repentance to His feet. Finally it was for this same purpose that God then raised up the great monarchy of the Assyrians, whose whole destiny was, as Isaias the prophet pointed out: "to be the rod with which God corrected the chosen people whenever they fell into idolatry" a prophecy so thoroughly fulfilled that the Jews never fell into that sin again. Recall the miracles that God wrought in order to fulfill His promise to Abraham to give his seed the land of Juda, where Bethlehem was. He moved

heaven and earth to bring the Jews out of the Egyptian bondage, saw to it that Bethlehem was given to the family of David, preserved it immune from fire and sword and protected its inhabitants from all their enemies. In fact it was just to accomplish this last detail that He established close by them the Persian empire, the second of those four great empires which Daniel prophesied would precede the Messias' advent. The histories of Judith, Tobias and Esther all furnish further proofs of God's guidance of events to the prophesied end.

The whole purpose of the Greek empire in the second and third centuries before Christ, was to contribute its share to the rapid spread of the Gospel, which it did in three ways:

1) By making extensively known the Greek language, in which the gospels were to be written.

2) By attracting the Jews, hitherto a rather clannish people, to all parts of the known world, where they might spread their knowledge of the true God and the expected Messias.

3) By acquainting the leading scholars of the world with the Old Testament, which was translated by seventy learned men, (and therefore called the Septuagint version of the Scriptures) and placed in a most honorable position in the library of Alexandria in Egypt, then the largest library in existence.

When the Greek empire had played its part in the preparation for the Messias, God caused the monarchy to pass into the hands of the Romans, who all unknowing, made the final contributions to the plans of God. Spurred on by imperial and worldly ambitions, they subjugated all peoples, thus fulfilling the prophecy of Daniel, that "this empire would be like a terrible beast, with teeth of iron of enormous size, which would devour all, break all in pieces and trample under foot all that it had not torn to pieces." They broke down all the walls of division between the peoples of the world, reduced all men to a single world-wide empire, bound closely together by great military roads, and Roman customs and modes of thought. And last, but not least, gave them for the first time in centuries, the great boon of universal peace. Thus was prepared by the hand of God, a unified, waiting audience for the message of the Prince of Peace; thus, even the Roman emperors with all their vaunted glory, were in the hand of God, all unwittingly to themselves, merely the laborers to build the great military roads over which the tireless feet of the Apostles, Peter and Paul and all the rest, were to carry the gospel of Christ, into the city of Rome itself, and even into the very palaces of Caesar.

This is only the sketchiest kind of an outline of the world's general history before Christ, but it is enough to show that its greatest feature was the pliability of all human plans in the hands of God. And its greatest lesson is that God's omnipotence is as great today, and will continue forever as powerful and all-inclusive, as it was then: a lesson of warning to His enemies, and to us—an overwhelming lesson of confidence and trust in His all-directing Providence.

(Proof of Divinity of Christ from New Testament)

Every nation has its own heroes whose virtues and traditions it preserves and reverences. And in most cases, the great historical heroes of one people are unknown or but vaguely known to others. There is but one name that is known to and loved by all, and that name is Jesus Christ. And why? Because all peoples are His people. He came to bring light and salvation to every nation.

His name at least is known. All men who hear of anyone hear of Him. And yet strange as it may seem, if you were to ask anyone outside the Catholic Church the question: "Just what do you believe of Jesus Christ?" you would travel far before receiving the clear and concise answer of the Catechism which any well instructed Catholic child could recite for you.

They would likely answer you — "Jesus Christ? Why He was a very good man, who taught wonderful things and who died on a cross, some two thousand years ago." But if you were to ask — "Is that all? Why did He do all that? Was He any different from other men? Who was His Mother? Who was His father?" the answers would be still more vague. "His mother was Mary, His father was Joseph. He was put to death because His enemies got the better of Him. He was a very fine man, a very good man, a very lovable man, but He was only a man. I believe every thing that He said and taught, or most of it anyway, because it's all so beautiful."

In order to appreciate the teaching of Jesus Christ one must know who He is. Those in the world who do not bother to understand well this point — accept or reject His teaching according as it pleases them or not. But those who recognize in Him more than a mere man, more than the son of Joseph, accept His words as the utterances of God, without subjecting them to the approval of their own personal whims or fancies.

(Introduction to the testimony of His Mother Mary)

How then prove that Jesus Christ is God? Were I to quote to you all the testimonies in Holy Scripture which tell us Who He is, I would have to read it to

(Continued on Page 4)

you practically from cover to cover, certainly the entire four gospels. But the essence of this proof can be concentrated in three general arguments drawn from 1) the testimony of His Mother, Mary; 2) the testimony of His own words, and 3) the testimony of His own actions, the language of His miracles. We consider them in due order, confining ourselves in the next instruction to the first, the testimony, sweet and modest, but luminously clear, of His own Mother, who alone knew the secret of His origin, who alone could have, and did tell Saint Luke, the story of His conception in her own womb, and the other marvelous events of His childhood which we find related in the first and second chapter of Saint Luke's gospel. "And his mother kept in mind all these words, pondering them in her heart." (Luke 2, v. 19).

NOTE OF THANKS

I wish to thank you for this wonderful stay with you. Your faith and devotion have been an inspiration to me. Never shall I forget your generosity. You have made me feel as a native son so well received and welcomed at all times. Please keep me in your prayers. You will always be in mine.

Yours in Jesus and Mary,

(Rev.) WILLIAM PHILIP SMITH, O. M. I.

PROGRAMME FOR WEEK OF MARCH 31st, 1946

4th Sunday in Lent (Laetare Sunday) — 5th Sunday of the Month

- 1) **PRAYERS:** Timothy V. Gannon.
Announced High Masses: James J. Doyle, 1st Anniv. H. M. R., Monday, 7:00 a.m.
- 2) **BANNS OF MARRIAGE:** 1st time: Francis B. Duffy and Margaret P. Reen.
1st time: Francis R. Roberts and Margaret T. McClory.
1st time: Michael J. DiPietro and Antoinette M. Levorante.
1st time: John J. Greski and Dorothy A. Doane.
- 3) **LETTERS:** Read Archb'ps Letter on Bishop's Emergency War Relief Collection.
- 4) **COLLECTIONS:** Above mentioned Collection today at all Masses — after Communion.
- 5) **ORDO:** Friday of this week will be First Friday of April. Confessions Thursday afternoon and evening at usual hours. Masses 6:00, 7:00 and 9:00 a.m. Stations of Cross in evening instead of usual Holy Hour. Meeting of Propagation of Faith Promoters after Stations.
- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.**
Subject: Instruction 52: The Divinity of Christ (Continued) — (Part 3) — God's Preparation for Messias as seen in the History of Nations. Speaker: Rev. William Donlon, St. Joseph's Church, Lynn, Mass., Musical Selections: Requiem Sequence Stanzas 16 and 17 of Dies Irae: Confutatis and Oro supplex;
a) Gregorian, b) Verdi's Requiem.
- 7) **MISCELLANEOUS ANNOTATIONS:**
 - a) **(Regular Devotions)** 1) Lenten Devotions consisting of Rosary, Sermon, Novena Devotions, and Benediction in Upper Church Monday, 7:30 p. m.
 - 2) Stations of Cross, Fridays, 3:45 and 7:30 p. m. 3) First Communion Instructions in Church, 3:45 p. m., Mondays from now on.
 - b) **(Social Activities)** 1) Usual Tuesday Whist, St. Anthony's Hall, 8:30 p. m.
 - 2) Den Mothers and Cub Pack Committee will meet at Rectory, Wednesday evening at 7:30.
 - c) **(Cultural Activities)** Guest Speaker at Christocratic Club Tuesday evening: Hon. Albert Chambon, French Consul in Boston.
 - d) **(CYO Activities)**
 - e) **(Special Announcement)** 1) Your attention is called to the Ceremonies of the Conferring of the Sacred Pallium by His Eminence Francis Cardinal Spellman, Archbishop of N. Y. upon His Excellency Richard J. Cushing, Archbishop of Boston at Holy Cross Cathedral next Tuesday. The Radio Commentary upon the function through Station WNAC has been assigned to Fr. Sallaway. 2) We expect the Golden Jubilee Souvenir Book will be ready for distribution in two weeks.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF APRIL 7th, 1946

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)
(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communions: For Men of Parish on First Sunday of the Month.

For Women of the Parish on Second Sunday of each Month.

For Boys of the Parish on Third Sunday of each Month.

For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 53 — The Divinity of Christ (Continued) — (Part 4)

Argument from the Testimony of His Mother Mary

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

Musical Selections: Ave Maria (Hail Mary), a) Schubert, b) Gounod, c) Vittoria,
d) Gregorian

"Behold a virgin shall conceive, and bring forth a child, and his name shall be called Emmanuel, which interpreted is, God with us." (Prophecy of Isaias, chap. VII, 14).

This perhaps most luminous of all the prophecies, is one in which again the mother of the Messiah is associated, one in which He himself is revealed as more than a man, a king and priest, as God Himself. No wonder that every Jewish maiden hoped in her heart that God might bestow upon her, this signal honor, that she might be acclaimed the most blessed among all women, for whom the human race was longing. Finally the time came when God saw fit to fulfill His promise. We read in the first two chapters of Saint Luke's Gospel the wondrous manner of its accomplishment, an account in which we know not which to admire most, its simplicity, its clearness or its thorough modesty.

St. Luke Chap. 1 — v. 26 — And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth. v. 27—To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

Espoused to Mary by betrothal only, but by matrimony already contracted, as we read in the first chapter of Saint Matthew.

St. Matthew, Chap 1 — v. 18 — Now the generation of Christ was in this wise, when as His mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. v. 19 — Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. v. 20 — But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. v. 21 — And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.

v. 22 — Now all this was done that it might be fulfilled which the Lord spoke by the prophet saying: (Isaias VII, 14). v. 23 — Behold a virgin shall be with

child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us. v. 24 — And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. v. 25 — And he knew her not till she brought forth her firstborn son: and he called his name Jesus.

(To continue Mary's own testimony)

St. Luke, Chap. 1 — v. 28 — And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women.

In these three phrases are concentrated the highest praise that God has ever bestowed upon woman. The Almighty had directed this angel to greet Mary with these words of respect and praise, deeper and fuller than had ever been addressed to a mortal being. The angelic salutation is another announcement of the Immaculate Conception, as well as a preface to the Incarnation. For thus does Pope Pius IX, in his declaration of that dogma explain the meaning of the angel's words:

"The fathers and early writers of the Church taught that the singular and solemn salutation of the Angel Gabriel to Mary — 'Hail, full of grace,' a greeting never before heard by mortal ears, proclaimed Mary to be the seat of all possible divine grace, adorned with all the most special gifts of the Holy Spirit, the almost infinite treasure-house, the inexhaustible abyss of grace, so that she was never under the sway of the evil one, but together with her Son, was the sharer of perpetual benediction, to such a degree that she alone merited to hear from Gabriel, as from Elizabeth, those other words of the Holy Spirit: 'Blessed art thou among women'." (End Quote)

Thus was the earthly tabernacle of the Second Person of the Blessed Trinity prepared, so that for nine months, He should be cradled in flesh that knew no corruption. This greeting Mary recognized to mean, that she of all Hebrew women had been selected by God to be the mother of the long-promised Messiah, around whom the whole Jewish religion revolved. How did she respond? Proudly? Boastfully? With elation? Quite the contrary. Her first reaction was a silent, troubled incredulity, reflecting her modesty and humility. She was troubled, but not alarmed, which reflected her courage. Her silence reflected her prudence. She awaited further information before she opened her lips in reply.

The Annunciation — First Joyful Mystery of Rosary

v. 29 — Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. v. 30 — And the angel said to her: Fear not, Mary, for thou hast found grace with God. v. 31 — Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. v. 32 — He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever — and of his kingdom there shall be no end.

To Mary, this was all the familiar language of the prophets, which we quoted and identified in a previous instruction. It was further corroboration to Mary that it was of the Messiah that the angel was speaking. There could be little doubt in her mind by now that God wished her to consent to become the mother of this Promised Infant. But she was still perplexed in view of a vow of perpetual virginity which a constant tradition of the Church asserts that she had made to God. Although married, she had explained this to Joseph, who therefore was all the more mystified by these strange events. She wished therefore to know God's wishes, whether for instance, she was to be dispensed from her vow. Many commentators upon Scripture view her question, even as an expression of her willingness to forego the glory of being the Mother of God, should she have to sacrifice her virginity.

v. 34 — And Mary said to the angel: How shall this be done, because I know not man. v. 35 — And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee, And therefore also the Holy One which shall be born of thee, shall be called the Son of God.

This sentence is the heart of the whole conversation. It is God's statement of the divine nature of this Infant. No human father, the Most High God through a mysterious overshadowing involving somehow the cooperation of the Holy Ghost, was to be so truly this Child's Father, that the Holy One, born of Mary, is the Son of God! Mary understood all this clearly — but lest she be overpowered by the wonder of it all, the angel hastens to reassure her, with information about her cousin Elizabeth which to Mary must have seemed almost equally astonishing:

v. 36 — And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: v. 37—Because no word shall be impossible with God.

And then came Mary's answer, for which the Almighty and his whole plan of Redemption of the human race, were waiting, out of respect to the free will of this Jewish maiden.

v. 38 — And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word, And the angel departed from her.

In other words: Behold, God's will is my will. Let it all be accomplished as God wills and as thou hast described to me. Some commentator's even suggest that the sense is—provided it all happens in the manner thou hast described, leaving the suspicion that Mary's own preference was to remain a virgin rather than to have become a mother at the sacrifice of her virginity. With these words the Incarnation of the Second Person of the Blessed Trinity took place in her virgin womb. The Infant Jesus Christ began to be formed and grow as a human embryo. That is why the feast of the Annunciation commemorating this event is celebrated nine months to the day, before Christmas — March 25th.

Such is the wonderful story of the Incarnation as it fell from the lips of the principal actress in it. Such is the dignity of the Virgin Mother of God, one of the few things in our faith which little children cannot understand, not because not clear, but because the origin of life is yet a mystery to their immature minds. But notice how the Catholic Church teaches Scripture to them in their prayers and in their Catechism. There are no minds too innocent, there are no lips too young to lisp the sacred syllables which Gabriel and Elizabeth addressed to Mary:

"Hail, full of grace, the Lord is with thee, blessed art thou amongst women and blessed is the fruit of thy womb Jesus."

And yet by some strange inhibition on the part of the Protestant religion this angelic salutation is barred from entering the experience of childhood, and adulthood as well. I find this prayer unheard of by any of the converts I have instructed. To them the text of Gounod's and Schubert's Ave Maria is a strange, new, albeit fascinating tale, that leaves them wondering why they never heard it before.

And there are no memories too undeveloped to learn the words of the Catechism, which later will take on a meaning which childhood cannot fathom:

How was the Son of God made man?

The Son of God was conceived and made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary.

Is the blessed Virgin Mary truly the Mother of God?

The Blessed Virgin Mary is truly the mother of God, because the same divine Person who is the Son of God is also the Son of the Blessed Virgin Mary.

The "Magnificat" — Second Joyful Mystery of Rosary

There remains in this consideration of the second proof of the divinity of Christ, drawn from the sweet, pure lips of His mother, only a natural but reverent curiosity on our part as to how she felt herself after such a tremendous revelation of God's interest in her and His plans for her cooperation in this great work of Redemption. Mary's own reactions follow immediately in the gospel of Saint Luke, closing with the magnificent Canticle of Mary — sung by her under the inspiration of the Holy Ghost in answer to the greeting of her cousin Elizabeth and known as the Magnificat, from its opening word in Latin. The events thus described in this instruction comprise the basic facts upon which the devout mind meditates in saying the first two Joyful Mysteries of the Rosary of the Blessed Virgin Mary.

v. 39 — And Mary rising up in those days, went into the hill country with haste into a city of Juda. v. 40 — And she entered into the house of Zachary, and saluted Elizabeth. v. 41 — And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. v. 42 — And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. v. 43 — And whence is this to me, that the mother of my Lord should come to me? v. 44 — For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. v. 45 — And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.

v. 46 — And Mary said: My soul doth magnify the Lord. v. 47 — And my spirit hath rejoiced in God my Saviour. v. 48 — Because he hath regarded the humility of his handmaid: for behold from henceforth all generations shall call me blessed. v. 49 — Because he that is mighty, hath done great things to me; and holy is his name. v. 50 — And his mercy is from generation unto generations, to them that fear him. v. 51 — He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. v. 52 — He hath put down the mighty from their seat, and hath exalted the humble. v. 53 — He hath filled the hungry with good things; and the rich he hath sent empty away. v. 54 — He hath received Israel his servant, being mindful of his mercy: v. 55 — As he spoke to our fathers, to Abraham and to his seed for ever. v. 56 — And Mary abode with her about three months; and she returned to her own house.

SPECIAL ANNOUNCEMENT

All Seniors in the High Schools, both Boys and Girls, will meet
in the Church this evening (Sunday) at 7:15.

PROGRAMME FOR WEEK OF APRIL 7th, 1946

Passion Sunday — 1st Sunday of the Month

- 1) **PRAYERS:** John and Catherine Rooney, Frank Rooney, Sr. and Jr.,
John R. McGinn Jr., Mary A. Whittier.
Announced High Masses:
Allan C. and Elizabeth F. Corbett, Anniversary H. M. R., Saturday, 7 a.m.
- 2) **BANNS OF MARRIAGE:** 2nd time: Francis B. Duffy and Margaret P. Reen;
2nd time: Francis R. Roberts and Margaret T. McClory; 2nd time: Michael J.
DiPietro and Antoinette M. Levorante; 2nd time: John J. Greski and Dorothy
A. Doane; 1st time: Thomas Ford and Dorothy Richards.
- 3) **LETTERS:**
- 4) **COLLECTIONS:** 1) Thanks for Bishop's War Relief Collection last Sunday —
\$300.00. 2) Next Sunday, Monthly Parish Fund Envelope Collection for April
(2nd Sunday of month). 3) Next Sunday, Special Collection from Children
for Children of Europe.
- 5) **ORDO:**
- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.**
Subject: Instruction 53: The Divinity of Christ (Continued): (Part 4): Argu-
ment from the Testimony of His Mother Mary. Speaker: Rev. William Donlon,
St. Joseph's Church, Lynn, Mass. Musical Selections: Ave Maria (Holy Mary):
a) Schubert; b) Gounod; c) Vittoria; d) Gregorian.
- 7) **MISCELLANEOUS ANNOTATIONS:**
 - a) **(Regular Devotions)** 1) Lenten Devotions consisting of Rosary, Sermon,
Novena Devotions and Benediction in Upper Church, Monday, 7:30 p. m.
2) Stations of Cross, Fridays, 3:45 and 7:30 p. m. 3) First Communion
Instructions in Church, 3:45 p.m., Mondays from now on.
 - b) **(Communion Sundays)** Next Sunday for Women of Parish.
 - c) **(Social Activities)** Usual Tuesday Whist, St. Anthony's Hall, 8:30 p.m.
 - d) **(Cultural Activities)** The Rev. Bernard R. Hubbard, S. J., famous Glacier
Priest, will present a lecture entitled "Mission in Europe" at the Lynn
English High School Auditorium on Thursday, May 2, 1946 at eight o'clock.
The noted lecturer who was assigned the mission of finding out the true
story of the conditions of peoples and countries in Europe has a most in-
formative and interesting story to tell you. The colored films which accom-
pany this lecture give graphic details that all Christians will want to see.
Sacred Heart Parishioners can secure tickets for this lecture by calling
Miss Mary E. Murphy, 9 Belle Ave., Lynn, LY 5-0065. Tickets are \$1.00 plus
20 cents tax. Your interest and participation in this excellent Catholic
contribution to the citizens of our community is most earnestly requested.
Proceeds from this entertainment will be donated to the Lynn Catholic
Charities Centre.
 - e) **(CYO Activities)** On Monday evening there will take place the Drawing for
a prize, the proceeds of which will go to support the Sacred Heart Athletic
Programs. Baseball for the boys and tennis for the girls are strongly on
the way. The winner of the A. A. Drawing will be published in the local
newspapers.
 - f) **(Special Announcements)** 1) Archbishop's House, Lake St., Brighton, Mass.
April 3, 1946. Reverend and dear Father: His Excellency, the Most Rever-
end Archbishop authorizes the following announcement for Sunday, April
7: Public health nurses are being honored by a special week of interest in
their work from April 7 to 13. Efforts are being made during this week to
acquaint the public with the health services of these nurses. Your attention
is called to the article concerning them in the next issue of The Pilot.
Faithfully yours: John Wright, Secretary. 2) From 10 o'clock to 12 noon
today WNAC and the Yankee Network will broadcast from the Cathedral
of the Holy Cross the entire ceremonies of the investiture of our beloved
Archbishop Richard J. Cushing with the sacred pallium by Francis Cardinal
Spellman, of New York. That is WNAC from 10 to 12 noon today.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery *Musical Director*, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF APRIL 14th, 1946

PARISH SOCIETIES, ACTIVITIES, etc.

Rosary and Benediction: Sunday afternoon 5:00 p.m.

Sunday School: In Lower Church immediately after the 8:30 Mass for all Children, 2nd to 9th grades inclusive, who do not attend Parochial School.

Weekly Novena Devotions in honor of Our Lady of Perpetual Help, Mondays 7:25 p.m.

Monthly Holy Hour: First Friday of each month 7:30 to 8:30 p.m.

Convert Instruction Class: Weekly in Rectory Sunday evenings 7:30 and by special individual appointment at other times.

Holy Name Society: Meetings after Monthly Communion Mass 9:30 on First Sunday of each Month.

Sacred Heart Youth Club: Meets every Wednesday Evening 7:30 p.m. 10th, 11th, and 12th grade boys and girls of Parochial and Public Schools.

Women's Sodalties: Meetings in conjunction with Weekly Novena Devotions on Monday evening 7:25 p.m.

Choirs: Children's for 8:30 High Mass; Junior (High School Girls) Choir for 9:30 Mass; Senior Choir for 11:00 Mass; Congregational Singing at 12:00 Mass; All rehearsals at times designated by their respective directors. **Altar Boys Society**, likewise.

Boy Scouts and Girl Scouts meet weekly in Sacred Heart School under supervision of their own Scout Leaders.

Girls Drum Corps: Meets for rehearsal Saturday mornings 10:30 in Sacred Heart School.

St. Vincent De Paul Society: Meets weekly in Rectory on Monday evenings.

Legion of Mary: Meets in Rectory every Friday 7:15 p.m.

Propagation of the Faith Society: Meets monthly on the 1st Friday, after the Holy Hour.

Sacred Heart Catholic Women's Club: Meets Monday evenings at 8:30 in St. Anthony's Hall and conducts a Weekly Whist Party on Tuesday evening at 8:30 in St. Anthony's Hall.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 54 — The Divinity of Christ (Continued) — (Proof 3) Argument from His own utterances (Part 1)

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

The third proof of the divinity of Christ is drawn from His own words. A man's nature, who and what he is, is a thing that is difficult to know. In our own lives we sometimes have deep and noble thoughts, but no one else can follow or appreciate them. Two men may stand before us, one robed in the purple of royalty and surrounded by the authority of state, the other a poor working man with nothing evident about him to command our attention or respect. Greed of power, deep and harmful designs may fill one mind, while only virtuous thoughts, devoted service to God and his own family may dominate the other. Not until they speak can we tell which to admire, which to condemn.

The interior life, the real nature of an individual, does escape and make itself known. Our soul like our body has its pores, its portals through which our souls are led from their hidden sanctuary and reveal themselves to others. The first and noblest of these is the tongue. All men reveal themselves, their virtues and their vices in their speech.

When a man comes before the world with ideas and doctrines destined to become laws for that world, then that world rightly asks such a man: "Who art thou? By what authority dost thou command me? What dost thou say of thyself?" These very questions did the emissaries of the Jewish priests ask of John the Baptist: "They said unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?" Likewise did Jesus Christ appearing in the midst of men with new teachings and new laws have to meet and answer that same question. And in this instruction we consider His answer.

His answers were so numerous that we must classify them under various headings.

1. Those **indirect** statements by which He prepared the minds of His hearers to accept the clearer and more startling announcements of His divinity which He was to make later. Our Lord in revealing His divinity to the Jews proceeded rather slowly. He began by announcing that He was something more than an ordinary man, that He was greater even than the greatest Jewish heroes — Jonas, Solomon, David, Moses, Elias, and John the Baptist.

First, then He declared Himself greater than all men and even the angels, greater than Jonas and Solomon:

Jesus said to them: This evil and adulterous generation seeketh a sign; but no sign shall be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights. And the men of Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas; and behold more than Jonas here. . . . The queen of the south shall rise in the judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. (Luke XI, 31-32.)

Greater than David: (Matt. XXII, 41-46)

In the gospels you read of the young lawyer who asked Jesus tempting him: "Master, which is the great commandment of the law?" This was really another one of those tricky questions intended to ensnare Jesus in His speech. These Doctors of the law suspected that Jesus Himself claimed to be God, and so after inducing Him to declare that there was only one God, whom alone all men must love and serve, they meant next to question Him about his own claims to Divinity. But Christ foreseeing their intention to embarrass Him, turned upon them with the question: "What think you of Christ? Whose son is he?" They say to Him: "David's." And He saith to them: "How then doth David in spirit call him Lord saying: 'The Lord saith to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool.'" In other words, Christ reminds them of a passage in the Scriptures wherein David himself recognized that the Christ, the promised Messiah, was to be so much greater than David himself, that although one of his own posterity David called him his Lord. The Pharisees immediately see the force of the question. They see that they were wrong in saying that the Christ was the Son of David and nothing more. They see that in the very scriptures they profess to know so well, David had recognized in his own son, the Christ, someone greater than himself. And so to Christ's insistent and clear question: "If David call him Lord, how then is He, this Christ, merely His son, and nothing more?" And no man was able to answer him a word; neither durst any man from that day forth ask Him any more questions.

Greater than Abraham: (John 8, 46-59)

Jesus said to the Jews: "If I speak the truth why do you not believe me?"—(52) The Jews therefore in answer said to him: "Art thou greater than our father Abraham, who is dead? Whom dost thou make thyself?" And Jesus answered: "— Abraham your father rejoiced that he was to see my day: he saw it, and was glad." The Jews therefore said to him: "Thou art not yet fifty years old and hast thou seen Abraham?" Jesus said to them: (58) "Amen, amen I say to you, before Abraham was made, I am."

This statement, however indirect it may seem, was to Jewish ears like a thunderclap from heaven, because that very expression was one of the classic definitions which Jehovah had once given of Himself. When Moses and Aaron were commissioned to go before Pharaoh and demand the freedom of the Israelite people, Moses was timid and asked God: "Who shall I say sent me?" "Tell Pharaoh — (God answered) that He who is, sent thee. I am who am!" — in other words I am the very foundation of all existence, the cause of the existence of all other creatures — I exist without beginning or end and therefore before all other men. "I am who am!" Thus did Christ apply that sacred historic definition of God to himself! And with what effect upon his hearers? The same effect that His later, even clearer statement had upon the Sanhedrin: (59) They took up stones therefore to cast at him, but Jesus hid himself and went out of the temple.

Greater than Moses and Elias: As the story of the Transfiguration reveals. (Matt. XVII, 1-9). "John the Baptist who is called the greatest of men born of woman up to his time." (Matt. XI, 1-11). Jesus saith to them: "What went you out to see? A prophet? Yea, I tell, and more than a prophet. For this is he of whom it is written; Behold I send my angel before thy face, who shall prepare thy way before thee. Amen I say to you, there has not risen among them that are born of women, a greater than John the Baptist."

And yet Saint John (Mark, 1-7) preached saying: "There cometh one after me, mightier than I, the latchet of whose shoe, I am not worthy to loose."

Greater even than the angels whom He calls His servants and who came to minister unto Him in His Passion.

There is a second kind of testimony by which Christ insinuated His divinity which merits our attention, before we consider His more open and clearer declaration of it, and He ascribed to Himself authority and spiritual powers which no mere messenger from God has ever assumed before and which throughout the Old Testament had always been recognized as belonging to God alone.

For instances: The very tone of His teaching was above the plane of any other teacher to whom the people had ever listened. He taught in His own name and with supreme authority, as only God was accustomed to speak. His hearers recognized this immediately and exclaimed: "This man speaketh as one having authority." Ordinary speakers and teachers try to strengthen their opinions with arguments, or appeal to the authority of someone higher and greater than themselves. Even the prophets and apostles in olden times and the priests of the Church today speak merely as God's messengers and ambassadors. Christ spoke upon His own authority. In the Sermon on the Mount, for instance:

"You have heard it said of old: Thou shalt not kill, but I say unto you, be not angry with your brother. You have heard in the law of God: Thou shalt not commit adultery — but I say unto you — control even your desires and thoughts. Thou hast heard it said of old: Love thy neighbor and hate thine enemy — but I say unto you — love thine enemy and do good to them that hate you." And again He said "As you have one Father God, — so you have one leader Christ, and my word is more lasting than heaven and earth. Heaven and earth shall pass away — but my word shall not pass."

All the more remarkable is this authoritative way of teaching and speaking, because Christ always recognized the divine origin of God's law, so sacred that no one, except its Maker might change a letter or comma of it, yet He interprets and completes it as if He were its original Maker.

For instance, the law of the Sabbath: "For the Son of Man is Lord even of the Sabbath." (Matt. 12, 8). In fact he goes so far as to call Himself the corner-stone of the Old and New Law — the converging point upon which the great structure of the divine law rests both in the past and in the future.

Listen to this language of His to the Pharisees (Matt. 21, 33-46) and notice how clearly He insinuates that He is the Son of God, possessed of the same divine nature as His Father.

Hear ye another parable. There was a man an householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country.

And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof.

And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another.

Again he sent other servants more than the former; and they did to them in like manner.

And last of all he sent to them his son, saying: They will reverence my son.

But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance.

And taking him, they cast him forth out of the vineyard, and killed him.

When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.

Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.

And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

PROGRAMME FOR WEEK OF APRIL 14th, 1946

Palm Sunday — 2nd Sunday of the Month

- 1) **PRAYERS:** Catherine Duggan.

Announced High Masses:

- 2) **BANNS OF MARRIAGE:** 3rd time: Francis B. Duffy and Margaret P. Reen; 3rd time: Francis R. Roberts and Margaret T. McClory; 3rd time: Michael J. DiPietro and Antoinette M. Levorante; 3rd time: John J. Greski and Dorothy A. Doane; 2nd time: Thomas Ford and Dorothy Richards; 1st time: Alexander Codair and Elenor Graves; 1st time: Robert McNulty and Phyllis M. Abernathy; 1st time: Harry Edward Curris and Mary Ellen LeClair.

- 3) **LETTERS:**

- 4) **COLLECTIONS:** 1) Monthly Parish Fund Envelope Collection today.

2) Special Children's Collection for European War Victim Children today.

3) Traditional Easter Collection for support of Pastor and Rectory. If you use envelope other than those included in your Budget boxes, please add your Budget number, along with your names to facilitate posting of your names to your account, for later acknowledgment. Other Envelopes may be procured from ushers.

- 5) **ORDO:** Wednesday afternoon and evening, Confessions for Holy Thursday.

Holy Thursday: 7:00 a.m. Holy Communion (Lower Church); 9:00 a.m. Solemn High Mass followed by Procession (Upper Church); 10:00 a.m. to 9:00 Repository (Downstairs); 9:00 p.m. Night Prayers at Repository.

Good Friday: 9:00 a.m. (Upper Church) Solemn High Mass of Presanctified; no Communions, except to sick in case of necessity.

Holy Saturday: 8:00 a.m. Ceremonies begin (Lower Church); 9:00 a.m. Solemn High Mass (Communion during Mass only).

Easter Sunday Masses on regular schedule: 7:00 and 8:30 (Lower Church); 9:30, 11:00, 12:00 (Upper Church).

- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.** Subject: Instruction 54 and 55: Divinity of Christ (Continued): Proof 3: Argument from Christ's own utterances. Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

- 7) **MISCELLANEOUS ANNOTATIONS:**

a) **(Regular Devotions)** 1) Sunday 5:30 p.m. Rosary and Benediction.

2) Monday 7:30 p.m. (Lower Church) Stations of Cross, Novena Devotions.

3) Friday 3:00 p.m. (Lower Church) Stations and Veneration of Cross, followed immediately by Children's Easter Confessions (5 priests hearing).

4) Friday 7:30 p.m. (Upper Church) Sermon on Passion (Fr. Coffey), followed by Veneration of Cross.

Usual Collection for Preservation of Holy Places on Good Friday.

b) **(Communion Sundays)** Next Sunday, 3rd Sunday, for Boys of Parish.

c) **(CYO Activities)** 1) The Drawing for the Sacred Heart A. A. was held last Monday evening. The winner was Miss Ann Horth, of 23 No. Federal St. The proceeds of the affair will go to aid the Basketball, Baseball and Tennis programmes. Sincere thanks are offered to all who aided in any way to make a success of this Drawing. 2) The Sacred Heart School Baseball Team has been working out for a week now, under the tutelage of Coach Richard Dooley. A successful season is looked for. Games with any grade schools around Lynn or on the North Shore are most welcome.

d) **(Special Announcement)** The Paulist Fathers announce two new courses for the Instruction of Inquirers into the Catholic Religion at the Catholic Information Center, 5 Park St., Boston. One course will be held on Mondays and Wednesdays at 5:45 p.m., beginning April 8th; the other, on Tuesdays and Fridays at 7:30 p.m., beginning April 9th.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF APRIL 21st, 1946

GOLDEN JUBILEE BOOK TO BE DISTRIBUTED BY BOY SCOUTS

The house-to-house distribution of our Golden Jubilee Souvenir Book will commence tomorrow and will be conducted by the eighty (80) Boy Scouts of Sacred Heart Parish. They will present with our compliments one copy to each Catholic family and you are requested to sign the receipt for same which they will require.

You will note that no expense has been spared to make this book an outstanding fountain of permanent Parish pride, a worthy tribute to our predecessors and ancestors, as well as to those now living. We had naturally hoped for a considerable margin of financial advantage to the Parish, but as your generosity and that of our advertisers increased, so did our lavishness with pictures and write-ups of the various Parish activities, sacrificing profit to artistic perfection and pictorial profusion. Our only disappointment has been in this margin of financial advantage to the Parish, which has amounted to practically nothing. Therefore it has been suggested that the opportunity be given upon delivery of the book, to all who may wish to do so, to make an offering of fifty (50) cents, part of which will go to the Boy Scouts' treasury for their services in delivering the books. I consented to this only on condition that such offering be completely spontaneous and be in no way considered as the purchase price of the book, which it is our grateful privilege to present to every family in the Parish, regardless of any such donation. We also have a few extra copies available at one (\$1) dollar per copy.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 55 — The Divinity of Christ (Continued) — (Proof 3)

Argument from His own utterances (Concluded)

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

Another divine power which Jesus Christ ascribed to Himself is the power to forgive sins, exercised, not as the priest in the name of another, a borrowed or loaned power, but on His own authority. He forgave sins furthermore as if they were committed against Himself, and He forgave them on account of love exhibited toward Himself personally. To the scandalized Pharisees, He proved this power of His, by the miraculous healing of the paralytic.

In the beautiful parable of the two debtors, He presupposes that the sinner is in debt to Him personally and forgives her on account of the love she had exhibited toward Him.

Luke VII, 36-50

And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat.

And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment;

And standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

And the Pharisee, who had invited him, seeing it, spoke within himself saying: This man, if he were a prophet would know surely who and what manner of woman this is that toucheth him, that she is a sinner.

And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it.

A certain creditor had two debtors, the one owed five hundred pence, and the other fifty.

And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?

Simon answering, said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly.

And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them.

Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet.

My head with oil thou didst not anoint; but she with ointment hath anointed my feet.

Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less.

And he said to her: Thy sins are forgiven thee.

And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also?

And he said to the woman: Thy faith hath made thee safe, go in peace.

This power too, He possessed so completely that He transfers it to His apostles to exercise in His name.

Whatsoever you shall loose upon earth, shall be loosed also in heaven, and whatsoever you shall bind upon earth, shall be bound also in heaven.

Another statement of His that seems to take His divinity for granted is that He requires from all men as a condition of salvation, faith and love toward Himself.

Everyone therefore, that shall confess me before men, I will also confess him before my Father who is in heaven.

But he that shall deny me before men, I will also deny him before my Father who is in heaven.

He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

And he that taketh not up his cross, and followeth me, is not worthy of me.

He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.

All this would be strange language indeed, a strange domination to claim over all men's souls unless He meant us to understand that He were truly God!

And there is much more of such language throughout the gospels. In return for deeds done for His sake, He promises eternal happiness. He promises also his perpetual presence to His disciples. "Behold I am with you all days, even to the consummation of the world." "Wherever two or three are gathered in my name, there am I in the midst of them." "Come to me all ye who labor and are heavily burdened and I will refresh you!" Surely one would have to be dull of intellect not to discern in words like those, and the following, the accents of a God.

"Whosoever gives you a cup of water, because you are mine, shall not be unrewarded." "Whosoever leaves father and mother, sisters and brothers, homes and lands, for my sake, shall receive a hundred fold and possess eternal life." "Blessed are they who suffer persecution for my sake, for their reward in heaven is exceedingly great."

And finally in the familiar prophecy of the Last Judgment, Christ predicts that He personally shall be the Supreme Judge of all mankind (certainly a prerogative belonging to God alone) and that He shall reward or punish all men eternally according as they have fulfilled or neglected their duties toward Him.

And these are only the **indirect** statements of Christ by which He sought to instill into the minds of His hearers an understanding of the further and more explicit revelations of His divinity that in due time He would call upon them to accept.

These words and actions of Christ manifest a constant consciousness upon His part of a dignity within Him far above that of ordinary men, even the greatest that the world has known, — a consciousness of His divinity. This He declared with ever greater and greater clearness, first to His friends and apostles, and finally under the most solemn circumstances at His trial, to strangers and enemies, when He called Himself openly and boldly, and with additions that could leave no doubt as to His meaning, "The Son of God" — and sealed the truth of that statement with His death upon the cross.

(The Title: Son of God)

It is true that in both the Old and New Testament of the Scriptures, others are called the children and the Sons of God and this has led some biblical interpreters outside the Catholic Church to conclude that this title applied to Christ means no more than that relationship of adopted sonship which all humans may be said to possess. The angels are called the children of God on account of their origin and dependence upon God. The good are distinguished from sinners by being called the Sons of God. While the bad are called the children of this world or of the devil. Even in human affairs we call those adopted by childless couples, their sons and daughters. You even call yourselves the spiritual children of your priests, as Saint Paul called himself the spiritual father of the converts to the faith whom he generated in Christ.

All this picturesque language, this figurative way of speaking is easily recognized by all. Or the sense of it is immediately explained, especially when any

controversy arises as to the exact nature of the relationship in question.

But Christ applied the title of the Son of God to Himself and allowed others to apply it to Him in its strict sense, meaning that He participated in and actually shared the divine nature with the Father, so strictly as to be therefore truly God Himself.

In speaking to His apostles about His heavenly Father, He makes it clear that He bears a different relation to "my Father in heaven" than they do. He tells them and us to address Him as "Our Father who art in heaven," but He never prays in those words: Christ always calls Him simply "Father," or "my Father." He never classes Himself with other men in that regard. He always distinguishes between "My Father" and "your Father."

Matt. 15, 13-20

And Jesus came into the quarters of Cesarea Phillippi: and he asked his disciples, saying: Whom do men say that the Son of man is?

But they said: Some John the Baptist, and some others Elias, and others Jeremias, or one of the prophets.

Jesus saith to them: But whom do you say that I am?

Simon Peter answered and said: Thou art Christ, the Son of the living God.

And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: Because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

And I say to thee: That thou art Peter: and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

This confession by Peter of His divine Sonship, Christ approves thoroughly and attributes it to a special revelation from God — enabling Peter to see beyond the appearances of flesh and blood to recognize His divinity, rewarding this vision and faith by constituting him Head of His Church and custodian of the Keys of the Kingdom of heaven.

But the most solemn testimony of His divinity that Our Lord ever expressed in words was that answer addressed to the Chief Priest at His trial before the Sanhedrins.

Matt. 26, 63-66

But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God.

Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy:

What think you? But they answering, said: He is guilty of death.

These words cannot be sensibly interpreted in any figurative sense. The occasion was too solemn for poetry. It was a judicial court proceeding, with the life of the prisoner at stake, dependent upon a proper understanding of the strict meaning of His words. It would be impossible for the Jews to condemn Him to death for saying that He was merely a spiritual or adopted Son of God. Every member of the Jewish race claimed to be as much as that. No, the Jews understood clearly what He meant. They so declared in the Council when they convicted Him of blasphemy — they so declared to Pilate when they said: "We have a law and by that law He should die — because He maketh Himself the equal of God."

Another luminous declaration of His Divinity was uttered by Christ in His final command to His apostles, when just before His ascension into heaven, He uttered His final words upon this earth.

"Go teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

To baptize in the name of someone means to consecrate and dedicate him to someone as an act of worship. One can be so consecrated and dedicated only to God. That the Father is God no one denies. In this text Christ places Himself on a plane of exact equality with the Father, to be honored precisely in the same way.

Such then are a few of the clear direct statements in which Christ declared Himself the Son of God, equal to the Father and therefore likewise divine, true God and true man. These utterances, coupled with His other preparatory declarations that He is greater than all other men and angels, and strengthened by His assumption and exercise of powers belonging only to God, are the foundation of Catholics' unshakeable Faith in the Divinity of Jesus Christ.

PROGRAMME FOR WEEK OF APRIL 21st, 1946

Easter Sunday — 3rd Sunday of the Month

1) **PRAYERS:** Patrick J. Timlin.

Announced High Masses: John Scanlon, S. H. Pro-Burial Mass., Monday, 9 a.m.

2) **BANNS OF MARRIAGE:** 3rd time: Thomas Ford and Dorothy Richards; 2nd time: Alexander Codair and Elenor Graves; 2nd time: Robert McNulty and Phyllis M. Abernathy; 2nd time: Harry Edward Curriss and Mary Ellen LeClair; 1st time: William N. Rappa and Angelina Vigliotta.

3) **COLLECTIONS:** 1) Traditional Easter Collection today for support of Pastor and Rectory. Your contributions will be duly acknowledged if identified by use of envelopes. 2) The Children's Collection last Sunday for European Children amounted to \$60.92.

4) **MUSICAL PROGRAM:** Solemn High Mass, 11:00 a.m. Organ: Alleluia, Pascha Nostra, Erb; Choir: Vidi Aquam, Diel; Kyri, Weber; Gloria (Mass of St. James), Korman; Credo (Mass of St. James), Korman; Offertory: Regina Coeli, Werner; Sanctus, Weber; Benedictus, Weber; Agnus Dei, Weber; Open the Gates of the Temple, Knapp; Tenor Solo, Walter A. Cuffe; Organ: Festival Toccata, Muelling; Choir of Mixed Voices; W. E. Donovan, Organist and Musical Director.

5) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Subject: Instruction 56: Divinity of Christ (Continued); Proof 4: Argument from Christ's Deeds: The Testimony of His miracles. Speaker: Rev. Wm. J. Donlon, St. Joseph's Church, Lynn, Mass. Musical Selections: The Easter Part of the Nicene Creed: a) From the Gregorian Missa de Angeles; b) From Palestrina's Missa Papae Marcelli, Classic Polyphony.

6) **MISCELLANEOUS ANNOTATIONS:**

a) **(Regular Devotions)** 1) Sunday 5:00 p.m. Rosary and Benedicton (Lower Church); 2) Monday 7:25 p.m. Regular Novena Devotions (Lower Church); 3) Special Instruction to High School graduates omitted this week.

b) **(Communion Sundays)** Next Sunday, 4th Sunday, Communion Sunday for Girls of Parish.

c) **(Social Activities)** Usual Tuesday Whist, St. Anthony's Hall, 8:30 p.m.

d) **(CYO Activities)** It is hoped that during the coming week, the Girls' Tennis program will get underway at Barry Park. Girls from the sixth through ninth grades, and girls in the upper high school grades will be looked upon as two distinct units. The purpose is to start from scratch, so to speak, and lay the foundation of instructed, graceful, smooth-stroking tennis players from the ranks of the girls in West Lynn. It is to be hoped that all girls, from the entire district, will show their interest by attendance at tennis classes. Rackets and balls will be on hand at the Rectory.

e) **(Special Announcement)** Memorial Windows: We note with satisfaction and due appreciation the final installation before Easter of the following windows: 1) Willard J. Johnson (Sacristy Door); 2) Seaman Wm. J. Murphy, Jr. (Gospel Side); 3) Timothy V. Gannon (Gospel Side); 4) Gift of Thomas F. Gannon (Gospel Side); 5) Ellen and Thomas McWha (Epistle Side); 6) John J. Sullivan (Epistle Door); 7) Josephine V. Sullivan (Epistle Door); 8) Junior Girls' Choir (Choir Gallery). That leaves still available only two windows at \$100 apiece in the sacristy, and ten half-windows in the church near the rear at \$200 apiece. When these are donated and installed and the final four pillars are flexglassed, (the material not being available at present,) the Golden Jubilee Renovation of the Lower Church will be at last completed.

f) **(Special Announcement)** April 21, 1946, Boston College High School announces that registration of new students for the coming year will be made this week, Monday through Friday, from 9:00 a.m. to 4:00 p.m. No registration fee is required at this time. Those wishing to enter in September are urged to enroll now.

g) **(Special Announcement)** The Seniors in High School, of this parish, from all schools will meet on Tuesday evening, at 7:30, April 30, in the upper Church. The object of the meeting is to discuss, and answer questions, relative to their individual futures.

"A HAPPY EASTER TO ALL!"

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF APRIL 28th, 1946



ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 56 — The Divinity of Christ (Continued) — (Proof 4)

Argument from Christ's Deeds: The Testimony of His miracles

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

Musical Selections: The Easter Part of the Nicene Creed: a) From the Gregorian Missa de Angeles; b) From Palestrina's Missa Papae Marcelli, Classic Polyphony

Having shown in order the proof of the Divinity of Christ from the fulfillment of the prophecies made concerning Him, from the testimony of His Blessed Mother, and from His own utterances, we now turn to the fourth proof of Christ's Divinity, His works called **Miracles**. Someone has said that "Nothing is so brutal as a fact" and this is true. The ancient pagan philosopher incorporated this conviction in his principle, "Against a fact no proof avails." Christ, knowing this, sealed the fact of His Divinity with superhuman works that were beyond the natural power and exigencies of human nature to perform. To Jewish unbelief be opposed again and again the practical answer of His miracles — **"The works which the Father hath given me to perfect, the works themselves which I do, give testimony of me. . . . If I do not the works of my Father, believe me not; but if I do, though you will not believe me, believe the works, that you may know and believe that the Father is in me and I in the Father. . . . The Father who abideth in me, He doth the works. Believe you not that I am in the Father and the Father in me? Otherwise, believe for the work's sake."** John V-36.

These supernatural works speak so incontestably for His person and His word that the skeptics have no escape. In view of these superhuman deeds our adversaries must step down from the ivory tower of natural reason in which they have isolated themselves and must yield to the fact of a supernatural order. If Christ by the power above the human made the blind to see, the lame to walk, the deaf to hear and even the dead to rise again these pseudo-theologians must concede that this world, called "One World" by economists and geo-politicians, is not so limited or restricted spiritually. If Christ shows that the power of working miracles is personally and essentially His own, that He performs miracles by His own power, he proves Himself thereby to be the Lord of the world and Almighty God.

This Christ did, various and sundry times, as history attests, rationalists, pseudo-scientists, and modern unbelievers notwithstanding. From the Gospels together with Christian and non-Christian records we have references to the miraculous power and miraculous works of the Wonder-worker called Christ. Our Lord Himself proves His identity to the messenger of John by pointing to His miracles, **"Go and relate to John what you have heard and seen, The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again."** (Math. IX 4 and 5.) His reputation in fact was gained chiefly through these phenomena as the Evangelists followed Him step by step through Galilee and Judea into cities, villages, into deserts, to the mountains and lakes, even into the synagogues and the Temple of Jerusalem, and everywhere they noted down the miraculous deeds of their master. **"And Jesus went about Galilee teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness and every infirmity among the people. And His fame went throughout all Syria, and they presented to him all sick people that were taken with diverse diseases and torments, and such as were possessed by devils and lunatics and those that had the palsy and He cured them."** (Matt. IV 23f.)

"A very great multitude of people from all Judea and Jerusalem and the sea coast, both of Tyre and Sidon, who were come to hear him and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch him, for virtue went out from him and healed all. (Luke VI 17-19.) Virtue can go out only from divine power. Again, **"But the fame of Him went abroad the more and great multitudes came together to hear and to be healed by him of their infirmities."** (Luke V, 15.)

"The chief priests, therefore, and the Pharisees gathered a council and said: What do we, for this man doth many miracles?" (John XI, 47.)

PARISH SOCIETIES, ACTIVITIES, etc.

Rosary and Benediction: Sunday afternoon 5:00 p.m.

Sunday School: In Lower Church immediately after the 8:30 Mass for all Children, 2nd to 9th grades inclusive, who do not attend Parochial School.

Weekly Novena Devotions in honor of Our Lady of Perpetual Help, Mondays 7:25 p.m.

Monthly Holy Hour: First Friday of each month 7:30 to 8:30 p.m.

Convert Instruction Class: Weekly in Rectory Sunday evenings 7:30 and by special individual appointment at other times.

Holy Name Society: Meetings after Monthly Communion Mass 9:30 on First Sunday of each Month.

Sacred Heart Youth Club: Meets every Wednesday Evening 7:30 p.m. 10th, 11th, and 12th grade boys and girls of Parochial and Public Schools.

Women's Sodality: Meetings in conjunction with Weekly Novena Devotions on Monday evening 7:25 p.m.

Choirs: Children's for 8:30 High Mass; Junior (High School Girls) Choir for 9:30 Mass; Senior Choir for 11:00 Mass; Congregational Singing at 12:00 Mass; All rehearsals at times designated by their respective directors. **Altar Boys Society**, likewise.

Boy Scouts and Girl Scouts meet weekly in Sacred Heart School under supervision of their own Scout Leaders.

Girls Drum Corps: Meets for rehearsal Saturday mornings 10:30 in Sacred Heart School.

St. Vincent De Paul Society: Meets weekly in Rectory on Monday evenings.

Legion of Mary: Meets in Rectory every Friday 7:15 p.m.

Propagation of the Faith Society: Meets monthly on the 1st Friday, after the Holy Hour.

Sacred Heart Catholic Women's Club: Meets Monday evenings at 8:30 in St. Anthony's Hall and conducts a Weekly Whist Party on Tuesday evening at 8:30 in St. Anthony's Hall.

PROGRAMME FOR WEEK OF APRIL 28th, 1946

First Sunday after Easter — 4th Sunday of the Month

Important Notice: In order to guarantee their publication in this weekly Parish Bulletin, all items must be delivered in writing at the rectory before Friday noon.

1) PRAYERS:

Announced High Masses: Attilio Catalano, Mem. H. M. R., Tuesday, 7:00 a.m.

- 2) **BANNS OF MARRIAGE:** 3rd time: Alexander Codair and Elenor Graves; 3rd time: Robert McNulty and Phyllis M. Abernathy; 3rd time: Harry Edward Curris and Mary Ellen LeClair; 2nd time: William N. Rappa and Angelina Vigliotta. 2nd time: Samuel LaPenta and Lieutenant Joselyn Jean Donahue; 1st time: Dorothy Shaw and Steven Harrington.

- 3) **COLLECTIONS:** Thanks for Easter Collection.

- 4) **ESSEX CO. CATH. RAD. PROG. WESX 1230 on dial) Sundays 4 to 4:30 p. m.**
Subject: Divinity of Christ (Conclusion) Proof 5: From History of the Church.
Speaker: Rev. Wm. J. Donlon, St. Joseph's Church, Lynn. Musical Selections:
1) Lacrymosa dies illa (Conclusion of Requiem Sequence) a) Gregorian, b) Verdi's Requiem; 2) Pie Jesu Domine by Ecker.

5) MISCELLANEOUS ANNOTATIONS:

- a) **(Regular Devotions)** Rosary and Benediction Sunday, 5 p.m. (lower Church). Usual Novena Devotions, Monday, 7:25 p.m.
- b) **(Communion Sundays)** For Men of Parish next Sunday.
- c) **(Social Activities)** Girls Drum Corps will conduct a Penny Sale at Forester's Hall, Monday, 8:00 p.m. Nylon Stockings and butter among the prizes.
- d) **(Cultural Activities)** The Christocratic Club is presenting Rev. Bernard R. Hubbard, S. J., in "Mission in Europe" at Lynn English High School, on

"And He coming forth, saw a great multitude and had compassion on them and healed their sick." (Matt. XIV, 14.)

"And when it was evening, after sunset, they brought to him all that were ill, and that were possessed with devils. And all the city was gathered together at the door. And he healed many that were troubled with diverse diseases. And He cast out many devils." (Mark I, 32-34.)

"And in that same hour, he cured many of their diseases and hurts and evil spirits and to many that were blind he gave sight." (Luke VII, 21.)

"And a great multitude followed him, because they saw the miracles which he did on them that were diseased." (John VI, 2.)

"Now when he was at Jerusalem, at the pasch, upon the festival day, many believed in his name, seeing his signs which he did." (John II, 23.)

These and many others not necessarily effecting physical infirmity were indicative of the divine power of the carpenter's Son. If we disregard those occurrences which possibly stand on the dividing line between nature and the supernatural, and which, therefore, must not be regarded as miracles in the strictest sense of the word, there remain about thirty-five separate miracles reported. They begin with the marriage feast at Cana where Christ changed water into wine and even through to the greatest of all His works, His own Resurrection from the dead. To all of them together or to each one the Saviour points as a proof of His Divine Sonship and identity with the Father. However, it is His Resurrection from the tomb after the horrible crucifixion of Good Friday that Christ expressly and decidedly points. If Jesus performed this miracle upon Himself and by His own power, then God has acknowledged him in the most unmistakable manner and confirmed with the seal of everlasting truth his claim to be the Messiah and the Son of God. That He accomplished this stupendous work is proved by three outstanding facts:

- 1) The disciples believed unswervingly in the resurrection of Jesus;**
- 2) The grave of Jesus was found empty on the third day; and**
- 3) Jesus appeared to His followers after His death, alive.**

The apologist's task is difficult if he undertakes to follow up and refute all the desperate manipulations of history and theories of explanation of the modern skeptics concerning this resurrection. However, modern criticism suffers the stigma of fabricating history in view of Christ's subsequent appearances among His Apostles and the second miraculous catch of fishes during His forty days on earth. The shout of triumph with which early Christianity filled and conquered the world is and remains the certain result of every unprejudiced, unbiased investigation of history. **"Christ is risen from the dead, the first fruits of them that sleep." (I Cor. XV, 20).**

Outside the Gospels St. Peter and St. Paul gave testimony to the miracles of Christ. Peter himself was instrumental in healing the sick, **"In the name of Jesus Christ arise and walk," (Acts III, 6),** he would say.

"For we have not followed cunningly devised fables when we made known to you the power and presence of Our Lord Jesus Christ; but having been made eyewitness of his majesty. (2 Peter I, 16).

And St. Paul remarks, **"For I dare not to speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles by word and deed, by the virtue of signs and wonders, in the power of the Holy Ghost." (Roms. XV, 18).**

Of the non-Christian records of antiquity, the whole Jewish world in general shared the conviction that Jesus was a wonder-worker. Jewish tradition from time immemorial has advocated the historical truth of the miracle of Jesus. The Jews never denied the reality of the works of Christ. They did ascribe strange causes or powers to the Messias but admitted that He performed superhuman works.

The **Talmud**, that standard book of the religion of the Synagogue, filled with lofty truths and also not a few falsehoods, reflects in matters regarding the mira-

cles of Jesus exactly the same conception which the Jews exhibit in the Gospels and in the same way. Jesus wrought miracles but not through the power of God, this was the official view of Talmudii Judaism at the time of Christ and far into the Middle Ages. The Jews gave to the pagan world the opinion that Jesus had performed miracles but by the power of magic or by the devil, Beelzebub. Christ had already refuted this argument when he countered — “Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges. But if I, by the finger of God cast out devils, doubtless the kingdom of God is come upon you.” (Luke XI, 16).

Among the non-Christian witnesses also we include **Flavius Josephus**, by origin a Jewish Pharisee, but later a Roman renegade. In his celebrated “Jewish Antiquities” he writes, “At that time appeared a man, if indeed it is proper to call him a man. Both his nature and his form were human, but his appearance was more than human. His works, however, were divine and he performed miracles which were astounding and powerful. Hence it is not possible for me to call him a man. But on the other hand considering his whole being, I shall also not call him an angel. And everything he did by means of some invisible power he did by word and command.”

Whether Josephus considered Christ the Messiah or not is not our point to prove but that he recognized His works as supernatural is significant.

Celsus, the oldest and most important writer in the ranks of pagan authors also concedes the actuality of the miracles of Christ. In his book, “True Word,” he repeatedly endeavors to divest the miracles of Christ of their divine character but in spite of his feeling against them he never denied them.

The study of Christ's works then show conclusively that the Nazarene was not a mere man but at the very least a superman. If the miracles of the Master will not convince mankind then it is unconvincible. “**They have Moses and the Prophets**” says the Lord. “**They have the Law they are always about . . . they, have the prophets, man whose eyes are opened, whose words are flame and fire, whose glance is inspiration; they have moral witnesses to His Divinity. If they believe not Moses and the Prophets — neither will they be persuaded though one rose from the dead.**”

Yes, Christ was more than a mere man. He is the unique Son of God, the Incarnate God — Man of the true Church, and forming an estimate of this unique personality and wonder of history we fall on our knees and exclaim with Peter, the Prince of the Apostles — “**Lord, to whom shall we go? Thou hast the words of eternal life; and we have believed and known that thou art the Christ, the Son of the Living God.**”

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)
(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communion: For Men of Parish on First Sunday of the Month.

For Women of the Parish on Second Sunday of each Month.

For Boys of the Parish on Third Sunday of each Month.

For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

Thursday, May 2, at 8:00 p.m. Admission \$1.20. The proceeds of the lecture will be given to the Lynn Catholic Charity Center.

- e) (**Youth Activities**) 1) Sacred Heart Parish will sponsor four baseball teams this year. The Major League Team will be coached by Joe Fogarty. The A League and CYO Intermediate League teams will be coached by Frank Geary. The Sacred Heart School and Lynn C League Teams will be coached by Dick Dooley and Bert Freeman. Men and boys interested in these four teams are advised to contact the above-named coaches as soon as possible. Joe Fogarty will meet the Senior, Major League this Sunday afternoon at Barry Park. 2) All girls of West Lynn, whose only qualification need be that they can reach Barry Park easily, above the sixth grade, are urged to make use of the two tennis nets, several rackets, and tennis balls kept on hand in the Rectory for their advantage. 3) Tomorrow, Monday the 29th, will find the entire student body, grade by grade, group by group, of the Sacred Heart School, launching on a three-week rehearsal spree for the School Play, in earnest. Three weeks is a short time. Parents are urged to stress co-operation in the minds of their charges. Rehearsals will take place afternoons after school, grade by grade, one at a time. The play is scheduled for May 26, Breed School hall, and May 27. 4) Boys interested in learning the gentlemanly art of self-defense, i.e., boxing, may meet Joe Connelly at the school hall, Thursday at 7 p.m. 5) Sacred Heart Parish has entered a team in the CYO Girls' Softball League. Girls from ninth grade up are urged to stand by, and play on their own, when possible. The League will start in five weeks' time or so.
- f) (**Special Notices**) 1) If any family in the Parish fails to receive a free copy of the Golden Jubilee Souvenir Book by Tuesday, April 30th, please notify Pastor immediately by mail to that effect. Also if extra copies @ \$1.00 per copy be desired, please notify him similarly to that effect. 2) Archbishop's House, Lake St., Brighton. Dearly Beloved in Christ: During the war, waste paper was an extremely short commodity and most essential to our economic needs. By the dispensation of Divine Providence, the war has ended but this situation remains unchanged. The demand for waste paper exceeds the present supply. All forms of waste paper are urgently needed — old newspapers, magazines, paper boxes and the like. For that reason, I have decided to hold Waste Paper Drives throughout the Archdiocese. Three factors have contributed to this decision: 1) the paper industry is in dire need of this raw material; 2) it will be a distinct aid to the maintenance of employment and to the national reconversion program; and 3) this collection offers a means of revenue for the Archbishop Cushing Charity Fund which is providing support for the various charitable institutions in the Archdiocese, and assists in launching new projects to aid the poor and the needy. Formal announcement of the Waste Paper Drive is being made in various churches of the Archdiocese today. The definite date upon which the collection is to be made in this parish is Sunday, May 19. In the meantime, however, save your old newspapers, magazines, paper boxes, and the like. Please tie them up in separate bundles and place on the sidewalk in front of your home before 1:00 p.m. on the day of the drive. Your cooperation in this endeavor is a patriotic service and a method of assisting those who are deserving of our best thought and care. May God bless you and reward you for your assistance in this project. Faithfully yours in Christ, Richard J. Cushing, Archbishop of Boston. April 24, 1946.
- g) (**Special Announcement**) Registration and Pre-School Clinic, Thursday, May 2nd, 3:00 p.m. at Sacred Heart School. Those entering children for the first time next September should bring the child to this clinic, a doctor will be in attendance.

Sacred Heart Parish, West Lynn, Mass.

Rev. James H. Coffey, *Third Assistant*

Rev. John F. Mullin, S. T. D., *First Assistant*

Rev. Joseph G. Sullivan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF MAY 5th, 1946

ANNOUNCEMENT

We announce the reappointment by His Excellency of Lt. Commander Rev. Jeremiah F. Gearan, U. S. N. R., as assistant here, effective next Wednesday, May 8th.

We express to him the cordial welcome which we know fills the hearts of all parishioners. We also add the very gratifying information that an element in this reappointment has been his own preference to return here rather than to any other assignment which he might have received — a tribute to the happiness which he has always enjoyed in this field of labor.

Nor can we let pass without a word of regret our loss of Father Sullivan who has been appointed as assistant to the Reverend Joseph Holland, former curate here, now Pastor of Our Lady, Comforter of the Afflicted Parish, Waltham.

We rejoice that Fr. Sullivan has now recovered from his unfortunate injury sufficiently to resume his priestly labors. We voice our appreciation of his all-too-brief stay with us and wish him all success and happiness in his new field of duty.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 57 — The Divinity of Christ (Concluded) — (Proof 5) From History of the Church

Speaker: Rev. William J. Donlon, St. Joseph's Church, Lynn, Mass.

Musical Selections: 1) *Lacrymosa dies illa* (Conclusion of Requiem Sequence):

a) Gregorian, b) Verdi's Requiem; 2) *Pie Jesu Domine* by Ecker

We have been discussing the all important question once levelled at the Apostles, "What think you of Christ? Whose Son is He?" In our answer we gave the same reply as Peter, the prime of the Apostles, "Thou art Christ, the Son of the Living God." We have expounded at considerable length the teaching of the Catholic Church with regard to this unique figure in history, Jesus Christ, proving that He was greater than Moses, greater than all the prophets and patriarchs of the Old Law, that He was more than a mere man presenting a philosophy of life, that He was divine, the Second Person of the Blessed Trinity, equal to the Father in all things, eternal in duration, immense in diffusion, supremely intelligent, and all powerful. To prove our stand we pointed to the fulfillment in Christ of the predictions, made of him by the prophets, His own numerous utterances, both direct and indirect by which He declared Himself more than a mere man, a greater figure than the angels, that He was One with the Father. We also

referred to the testimony of His own Blessed Mother as found in the Holy Gospel together with the miracles, supernatural works, that revealed in no uncertain way His Divine Nature. But there is still another proof of His Divinity quite apart from those hitherto considered, and that is the miraculous spread of His Church, His kingdom on earth.

The Divinity of Christ shines forth in the accomplishment of that purpose which He avowed was the object of His earthly work, the establishment upon earth for all time of the kingdom of God. He had promised man that He would be with him **"All days even to the consummation to the world."** **"My desire is to be with the children of men."** It was His intention to unite Himself personally and intimately with all men, to effect in each individual soul an interior sanctification by means of the sacraments which He had instituted, and to elevate men and nations to the supernatural level through the medium of the Church He founded on Peter. This was to be the test of His success, as men would view His life. To be more than a moral influence on history, an example for all men, a great teacher, it was necessary for Him to survive after death, to perpetuate Himself as the God He declared Himself to be, to extend His life into time until the last man on earth could partake of His grace and assistance.

Has Christ actually accomplished this? Is He now in reality among men, the King of men's souls. Witness the growth, development, and spread of His Church from Pentecost Sunday, its birthday, to the present day. This spiritual kingdom is before our eyes, an institution that speaks for itself, a universal communion of souls that numbers 330,000,000 people, an organization that grew from a handful of rude fishermen to the stature of a world-wide institution. It grew, as Christ predicted, from a tiny mustard seed to a giant tree harboring in its branches the nations of the world, and this in spite of the pressure brought to bear against it from the time of its infancy and against all obstacles planted in the path of its progress through the centuries. Christianity, we say, has reason to boast of its growth and not because of its natural ability for organization, not because of the driving power of its members, however unstinting and unflagging is their toil; (other organizations and other religions resorted to the same means and failed,) but because its vital principle, its soul, is no less than the Eternal God, Jesus Christ, yesterday, today, and forever.

The formation and perpetuation of such a spiritual society as the Church necessarily demands a founder that was divine and who alone could remain its head for all ages if we are adequately to explain the appeal, the power and the glory of this kingdom. This religious body was destined to embrace all nations and to lead mankind by the profession of the same faith and use of the same sacraments. As supernatural in her end as she is universal in her character, the Church received from her founder the prerogative of perfect freedom and independence in her proper sphere from all local authorities, national limits, and political powers. Her government was based on the Apostles with St. Peter having the primacy of jurisdiction as well as of honor. As the Church was to last to the end of time her teaching and governing body, and her visible head are to be continued by apostolic succession. Thus history has not created the Supremacy of the Pope but found it established by Christ and has witnessed to the gradual development of those powers which Christ had granted to Peter. In this historical development the Apostles **"going forth preached everywhere, the Lord working withal and confirming the word by signs that followed."**

Obedying the command of Christ they explained the gospel first to the children of Israel. Then instructed by a vision that the time had come to admit the gentiles into the Church, St. Peter went to Caesarea and baptized the Roman centurion Cornelius, his family and other pagans (36 A. D.) In Antioch, where the disciples of Christ were first called Christians (42 A. D.), a great number of pagans were admitted by Barnabas and Paul. Thus began the spread of the early Church that moved from Jerusalem to Antioch to Rome and that passed through ten great persecutions in the first three hundred years, survived contact with and overcame the invasions of numerous pagan Teutonic tribes. In its growth it forged ahead through Western Europe establishing itself in the hearts and souls of varied nations and tribes, raising up teachers and doctors to expound its doctrines and saints to prove its sincerity and its holiness, at the same time surviving assaults and attacks from without and weathering schisms and difficulties from within. In comparatively modern times, such a catastrophe as the so-called Reformation, great as was its upheaval, did not succeed in ruffling its stability nor in checking its progress.

What were the causes of this spread of this religion? If in the course of its trek through the centuries, we see that this Church on so many occasions had run the risk of public hatred and infamy, of confiscation of property, tortures and death and still triumphantly stood the test, what is the reason? It is clear that no array of merely human reasons can explain its development. This, only the power of a divine Founder can do. It appealed to so many because 1) the force of truth embodied in the religion of Christ was equally intelligible to the learned and unlearned, because 2) of the miracles wrought by the Apostles and their successors, because 3) of the authority of the Apostles as eye-witnesses of Christ's resurrection, because 4) of the various lives of the Christians, especially their examples of charity and chastity in the midst of a selfish and corrupted society, because 5) of the constancy of the martyrs and the frequent miracles connected with their tortures and death and because 6) of the power of Christianity to satisfy every religious craving of the soul.

In its wake this new order established by Christ has brought in place of idolatry 1) a clear definite creed of divine authority solving for men the puzzle of life, and of their relations to God and their fellowmen; 2) a code of morality embracing every human action and every sphere of human activity, culminating in the highest ideal of the gospel counsels; 3) a regeneration of the political status of the human race by proclaiming the equality of all before God, an ideal which implied the gradual abolition of slavery; 4) the regeneration of family life by pointing out its noble character and destiny, and by raising the dignity of motherhood and the still higher dignity of virginity; 5) the regeneration of art and science; 6) the foundation of innumerable charitable and social institutions; 7) the regeneration of the laboring classes by removing the degradation that slavery had stamped on labor, and associating the laborers with the highest ideals of Christianity, the Holy Family of Nazareth, and 9) it brought above all things, the general diffusion of Christian hope and joyful certainty of the life to come, a hope that dispels the gloom and despair of paganism in the presence of death.

In the face of such achievements human reason would be hard put to explain such a phenomenon by purely human means. The only conclusion that can satisfy reason is the assertion that the Church is divine in being the creation of a divine Hand and that Christ is with it, with His all pervading presence. This thought alone could prompt the convert Robert Hugh Benson to remark: "For I see through her eyes, the Eyes of God to shine, and through her lips I hear His words. In each of her hands as she raises them to bless, I see the wounds that dripped on Calvary, and her feet upon her Altar stairs are signed with the same marks as those which the Magdalene kissed. As she comforts me in the confessional I hear the voice that bade the sinner go and sin no more; and as she rebukes or pierces me with blame I shrink aside trembling with those who went out one by one, beginning with the eldest, till Jesus and the penitent were left alone. As she cries her invitation through the world I hear the same ringing claim as that which called, **'Come unto me and find rest to your souls;'** as she drives those who profess to serve her from her service I see the same flame of wrath that scourged the changers of money from the temple courts.

"As I watch her in the midst of her people, applauded by the mob shouting always for the rising sun, I see the palm branches about her head, and the City and Kingdom of God, it would seem, scarcely a stone's throw away, yet across the valley of the Kedron and the garden of Gethsemane; and as I watch her pelted with mud, spurned, spat at and disgraced, I read in her eyes the message that we should weep not for her but for ourselves and for our children, since she is immortal and we but mortal after all. As I look on her white body, dead and drained of blood, I smell once more the odor of the ointments and the trampled grass of that garden near to the place where He was crucified, and hear the tramp of the soldiers who came to seal the stone and set the watch. And, at last, as I see her moving once more in the dawn light of each new day, or in the revelation of evening, as the sun of this or that dynasty rises and sets, I understand that He who was dead has come forth once more with healing in His wings, to comfort those that mourn and to bind up the broken hearted; and that His coming is not with observation, but in the depth of night as His enemies slept and His lovers woke for sorrow.

"Yet even as I see this I understand that Easter is but Bethlehem once again; that the cycle runs round again to its beginning and that the conflict is all to fight again; for they will not be persuaded, though One rises daily from the dead."

PROGRAMME FOR WEEK OF MAY 5th, 1946
Second Sunday after Easter — First Sunday of the Month

1) PRAYERS: Alfred John Dagostino.

Announced High Masses:

2) BANNs OF MARRIAGE: 3rd time: William N. Rappa and Angelina Vigliotta; 3rd time: Samuel LaPenta and Lt. Commander Josephine Donahue; 2nd time: Dorothy Shaw and Steven Harrington; 1st time: Roy Louis Young and Rita Margaret Sullivan; 1st time: Lawrence Curtis and Marie Doane; 1st time: Guido Francis Bastianelli and Olga Anne Rossi.

3) LETTERS:

- 1) Archbishop's House, Lake Street, Brighton, Mass. April 30, 1946.
Reverend and dear Father:

On Tuesday and Wednesday, May 14 and 15, the annual Diocesan Congress of the League of Catholic Women will be held at the Hotel Statler in Boston. The general theme of the Congress is "Christendom," and a panel of competent speakers have been invited to speak on various aspects of this subject.

I write to ask if you will kindly call the attention of the women in your parish to this Congress and to the information in its regard which appears in this week's PILOT. It would be deeply appreciated if you would announce that, although there are delegates to the Congress from the parishes, any other women who wish to do so may attend the Congress by registering at the League House in accordance with the instructions in this week's Pilot.

Thank you for your kind cooperation in this and so many other matters.
Faithfully yours, John Wright, Spiritual Director.

- 2) Archbishop's House, Lake Street, Brighton, Mass. May 1, 1946.
Dearly beloved in Christ:

Not long ago the good people of our diocese cooperated in a gigantic national collection of canned food for destitute persons in the war-stricken areas of the world. Your generosity was a principal factor in making the food collection so tremendous a success. The readiness with which you cooperated encourages those who now appeal to you in behalf of another campaign undertaken in direct response to the Holy Father's recent appeal for the starving children of Europe and the Far East.

Throughout the Catholic parishes of the entire United States the period of May 12-19 will be devoted to gathering food for hungry children. The parish priests will announce the local arrangements that they have made for collecting the food and all are asked to cooperate wholeheartedly with these plans.

On Mother's Day of this year, the opening day of this Campaign, may our gift in the name of Mother Mary and her Divine Son be food for children in need, so that millions of mothers in lands less fortunate than ours may receive from our hands the food necessary to bring their children back to health and vigor.

Faithfully yours in Christ, R. J. Cushing, Archbishop of Boston.

4) COLLECTIONS: Monthly Parish Fund Envelope Collection next Sunday, 2nd Sunday of May.

5) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.
Subject: The Life and Death of Jesus Christ (Baltimore Catechism Chapter 8).
Speaker: Rev. Edward J. McLoughlin, Pastor, St. Paul's Church, Hamilton, Mass.
Musical Selections: Requiem Offertory: 1) From Terry's Mass; 2) Gregorian.

6) MISCELLANEOUS ANNOTATIONS:

a) (Regular Devotions)

- 1) Rosary and Benediction, Sunday, 5:00 p.m., lower church.
- 2) Usual Novena Devotions, Monday, 7:25 p.m., lower church.
- 3) First Communion, Saturday morning, May 18th, 1946.
- 4) May Procession, Sunday afternoon, May 19th, 1946.

b) (Communion Sundays) For Women of Parish next Sunday.

c) (Social Activities)

- 1) Nylon Penny Sale under auspices of Junior Choir, Sacred Heart School Hall, Tuesday evening 8:00 p.m.
- 2) Regular Tuesday Whist, St. Anthony's Hall, 8:30 p.m.
- 3) The Friday Evening Sewing Club will sponsor a Penny Sale in Sacred Heart School Hall, Friday evening, May 10, at 8:00 o'clock. The Chair-lady: Miss Katherine Callahan.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, S.T.D., *1st Asst.*

Rev. Jeremiah F. Gearan, Lt. Com. U.S.N.R., *2d Asst.*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF MAY 12th, 1946

3rd Sunday after Easter — Mother's Day — 2nd Sunday of Month

- 1) **PRAYERS:** Joanna and Patrick Dempsey, James and Daniel Kinane, Mary E. Corcoran, Angelina Dagostino.

Announced High Masses: Francis Stout, 1st Anniversary H. M. R., Tuesday, 7:00.

- 2) **BANNS OF MARRIAGE:** 3rd time: Dorothy Shaw and Steven Harrington; 2nd time: Roy Louis Young and Rita Margaret Sullivan; 2nd time: Lawrence Curtis and Marie Doane; 2nd time: Guido Francis Bastianelli and Olga Anne Rossi; 1st time: Henry Philip Lebel and Amy Helene Stocker.

- 3) **LETTERS:** His Excellency, Archbishop Cushing, wishes all the schools and academies of the Archdiocese of Boston to cooperate in the national observance of Mary's Day on Saturday, May 11. The national observance of Mary's Day was inaugurated in May, 1928, by the International Federation of Catholic Alumnae. Each year Mary's Day is celebrated on the Saturday before Mother's Day. The observance of Mary's Day consists in a voluntary offering of love and service to Mary Immaculate as the Mother of Mankind. Its purpose is two-fold: 1) to increase by a voluntary tribute of devotion the love of Mary in the hearts of her clients and 2) to assist by a self-denial offering called Mary's Mite in the establishment of God's Kingdom on earth.

For the proper observance of Mary's Day there are three requirements: —

1) To hear Mass and receive Holy Communion on Mary's Day. 2) To wear visibly, throughout the day, her Miraculous Medal. 3) To give to some good work or worthy charity, an offering in Mary's name, equal at least in value to that presented to Mother on Mother's Day. This offering, Mary's Mite, is to be earned or saved through self-denial and is to be used for the promotion of some good Catholic work. It is suggested that the voluntary offerings of individual pupils be combined in each school and given in Mary's name for the promotion of some religious or charitable work, to be selected by the Reverend Pastor of each school.

- 4) **COLLECTIONS:** 1) Monthly Parish Fund Envelope Collection today, 2nd Sunday of May. 2) The Little Sisters of the Poor, Somerville, will appeal to your charity at the exits of the Church after all Masses today.
- 5) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p.m.** Today's Speaker: Rev. Edward J. McLaughlin, Pastor, St. Paul's Church, Hamilton. Subject: Baltimore Catechism, Chapter IX, on the Holy Ghost and Chapter X on Sanctifying Grace. Musical Selections: Offertory from Verdi's Requiem: a) Part 1, Domine Jesu Christe; b) Part 2, Hostias et preces.

6) MISCELLANEOUS ANNOTATIONS:

- a) **(Regular Devotions)** 1) Sunday 5 p.m., Rosary and Benediction. 2) Monday 7:25 p.m., Usual Novena Devotions. 3) May Procession next Sunday afternoon, weather permitting. 4) First Communion next Saturday 8 a.m. Mass.
- b) **(Sodalities)** Meeting of all High School Seniors of the Parish, both parochial and public in upper church, Tuesday 7:15 p.m., for next in series of Vocation Talks.

(Continued on page 4)

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.
Instruction No. 58 — The Life and Death of Jesus Christ
(Baltimore Catechism Chapter 8)

Speaker: Rev. Edward J. McLaughlin, Pastor, St. Paul's Church, Hamilton, Mass.

Musical Selections: Requiem Offertory: 1) From Terry's Mass; 2) Gregorian

In placing before your minds the various arguments proving His divinity, we have already reviewed the earthly life of Jesus Christ. Merely to enumerate the numerous types, figures and prophecies of the Old Testament is to describe His earthly sojourn almost as vividly as if it had been already historically enacted. The testimony of His Virgin Mother concerning His conception and virgin birth, His own utterances and miracles are another sketchy highlighting of His life on earth.

But that should content no one. It should only whet the appetite of every earnest person in the world to know more about Him, to devour every word, every syllable, every smallest incident of this divinely-human and humanly-divine revelation of the infinite God made flesh and dwelling amongst us.

There are four brief, simple, clear accounts of that life from the pens of four of His close friends and disciples: Matthew, Mark, Luke and John, two of them Apostles, the first and last named. The real author of this history is the Third Person of the Blessed Trinity, the Holy Ghost, who inspired the evangelists to write their records. Each account can be read in a few hours. And yet I daresay there are many who have never taken the trouble to read them.

They are the most authentic sources of our knowledge. No possible study could be more profitable to the human mind or soul. And so I recommend to you with all possible urgency to read the Holy Gospels of Sts. Matthew, Mark, Luke and John if you would know the story of the life of Jesus Christ. The Baltimore Catechism sums it up in about a dozen little questions and answers which however bear about the same relation to the full-blown story as a few programme notes to a play of Shakespeare or a great symphony, or as a skeleton to the living body.

For instance all its says about the Crucifixion is the following:

Q. What were the chief sufferings of Christ? A. The chief sufferings of Christ were His bitter agony of soul, His bloody sweat, His cruel scourging, His crowning with thorns, His crucifixion and His death upon the Cross.

Q. How did Christ die? A. Christ was nailed to a Cross and died on it between two thieves.

Q. When did Christ die? A. Christ died on Good Friday.

Q. Why do we call that day Good on which Christ died so sorrowful a death? A. Because by His death Christ showed His great love for man and purchased for him every blessing.

Q. What do you mean by the Redemption? A. By the Redemption I mean that Jesus Christ as the Redeemer of the whole human race offered His sufferings and death to God the Father as a fitting sacrifice in satisfaction for the sins of men and thus regained for them their lost heritage of heaven.

But that mere outline needs filling in before we can appreciate all that those simple sentences mean. Let me give you as briefly as possible God's own explanation of Good Friday. It is really contained in a single text of Scripture, the classic Good Friday text (St. Paul's Epistle to the Hebrews, Chap. X, verses 5 to 7): "Sacrifice and oblation Thou wouldst not . . . Behold I come to do Thy will, O God!"

These words of the Second Divine Person of the Blessed Trinity, God the Son, were addressed to the First Person, God the Father. They are found in Psalm #39, written under the inspiration of the Holy Ghost, by King David, quoted by St. Paul in his Epistle to the Hebrews, to explain to them the meaning of the Sacrifice of Calvary.

(God's Explanation of Good Friday)

Our first parents, the fountain heads of the human race, had offended the majesty of God beyond their poor power to repair, much in the same manner as if an unknown nobody, a mere citizen of a foreign country had slapped the face of the President of the United States. Before that insult could be rectified, some one of a dignity equal to our President would have to be found in that foreign country, who would take upon his own shoulders, the guilt of that crime. I repeat that he would have to be some one of dignity equal to the President, say for instance the head of that foreign nation, — anyone less would scarcely suffice, who would then have to approach our President and say to him: "Mr. President, I, as the head of a sovereign nation, equal in dignity to you, apologize for the action of one of my people. Furthermore, I am asking you for the terms of the punishment which you deem sufficient for that offense. What do you wish me to do that I may cancel the indignity which our nation, in the person of this irresponsible individual in our country, has offered to you, the head of another great nation? **Lesser apologies thou wouldst not. Behold, I come to do thy will, Mr. President.**"

Our President would then dictate the terms which would satisfy him. He might say: "Your apology is enough. Your protestation of sorrow satisfies my outraged feelings. The fact that you, a sovereign like myself, have humiliated yourself before me for the sake of your humble unworthy subject, touches me very much. I forgive the culprit, and now you may forget the whole unfortunate business."

But if for his own good reasons our President did not see fit to act that way, if he desired to impress upon the world how deeply he felt the offense, he would be at liberty to demand stricter terms, harsher penalties from this equal sovereign nation, or its head who personified it.

(The Parable Applied)

Such was the actual state of affairs between God and our first parents, after their sin. But where was Adam to find the equal of God to apologize for him? Where could he find anyone of greater importance than himself, who would take upon his own shoulders the guilt of man's transgression and in man's name apologize to the injured Godhead?

In this crisis, God the Son stepped forth. The Second Person of the Blessed Trinity, equal to God the Father, made the offer. He said to the Father: "Poor little man way down there on earth is unable to make proper reparation to Thee for his sin. His own apologies: his sacrifices, his holocausts or burnt offerings of oxen and sheep and goats, his oblations of bread and wine, his prayers are too puny, weak and worthless to satisfy Thy outraged majesty. I will go and be the sacrifice, the perfect holocaust, the oblation, the prayer for forgiveness!"

(And Explained by St. Paul)

St. Paul in his Epistle to the Hebrews (X, v: 5 to 7) quoting Psalm 39, reports the very words of this offer. And here they are. I have taken them as the text of this instruction, to explain to you, as did St. Paul twenty centuries ago to the Hebrews, the full meaning of Calvary's Sacrifice. I quote now from St. Paul:

"It is impossible that with the blood of oxen and goats, sin should be taken away. Wherefore when Christ cometh into the world, He saith (to the Father) Sacrifice and oblation Thou wouldst not, but a body Thou hast fitted for me. Holocausts for sin did not please Thee. Then said I: Behold, I come: in the head of the book it is written of me: I come to do Thy will, O God."

In other words: I, Thy co-equal Son, will become a man, fitted with a human body. I shall take the guilt of man's sin upon my shoulders. Every human act of mine will then have an infinite, divine value sufficient to cancel the infinite debt of man toward Thee. What are Thy terms, O God? Name the extent of obedience which Thou wishest me to undergo, that I may outweigh the disobedience of man

to Thy will. The most important thing written prophetically about Me in Holy Scripture, in the very head of the Book, is "**Behold, I come to do Thy will, O God!**"

God the Father might have answered: "Your willingness, my Son, to suffer is enough. I will take the will for the deed, I will forgive and forget the whole matter." But for His own good reasons, God the Father did not act that way. He wished to give mankind a manifestation of strict justice, which would do two other things: demonstrate the love of the Second Person of the Blessed Trinity for this poor creature, man, and at the same time give to man a standing lesson upon God's hatred for sin.

("Peace Terms")

And so He outlined the terms which His justice required: all history, partly divine history enacted in the courts of heaven and revealed by Scripture, partly human history now to be carried out on earth, this part to be foretold by the prophets and then in due time to be recorded by the historians and all to be explained by Theology, the study of God, of His Word and His wonderful works.

("Reparations")

The terms were: a lifetime of poverty, obscurity, obedience, labor and prayer culminating in the events of Good Friday: the fullest measure of sorrow, suffering and pain ever allotted to any Man! The cost of sin! The price of Redemption! Strange treatment of His own beloved Son? Strange perhaps, unless and until we meditate upon its hidden lessons, unless we hearken to God's explanation of such astounding events.

And so that life of complete obedience to the will of His Father began to unfold itself upon earth. True, on the surface it did appear as a natural series of historic events, some so natural, normal and ordinary that we might consider them nothing more, as some in the world do, nothing more unless Theology revealed their deeper meaning and infinite merit in satisfying God's justice and reinstating mankind in God's favor and grace.

This background behind the surface appearances of Calvary is the A B C of the Christian Religion. This broad outline of what is hidden behind the human history of Christ's death, is God's own careful explanation of the purposes of Christ's Incarnation, the reason of His earthly life and death. It is the true story of our Redemption from the bonds of sin, from which we could never have escaped except through this loving action of Jesus Christ, our Saviour.

PROGRAMME FOR WEEK OF MAY 12th, 1946

- c) (**Communion Sundays**) 1) Next Sunday for all Boys of Parish. 2) Girl Scouts Annual Communion Sunday, May 19th at 8:30 Mass, upstairs by exception.
- d) (**Social Activities**) Thanks for the wonderful response (\$451) to the Nylon Penny Sale conducted by the Junior Choir for the benefit of the Parish last Tuesday evening.
- e) (**Canned Goods Drive**) Scheduled for this week, May 12 to 19, under the direction of our local St. Vincent de Paul Society. All donations of canned goods should be delivered to the Rectory cellar, whence they will be cartoned and sent on their way.
- f) (**Scrap Paper Drive**) Mr. Henry J. Donohue of Holyoke St. is chairman of the scrap paper collection next Sunday. The proceeds from this collection go to the Archbishop Cushing Charity Fund. All parishioners are asked to cooperate by putting their scrap paper in bundles on the sidewalk in front of their homes next Sunday, May 19. Collections will be made between 1:00 and 5:00 p.m.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

GENERAL PARISH REGULATIONS

Sunday Masses: (Downstairs) 7:00 a.m. and 8:30 a.m. (Children's High Mass)
(Upstairs) 9:30 a.m., 11:00 a.m., and 12:00 noon

Holydays: 6:00, 7:00, 8:00, 9:00 and 10:00 a.m. **First Fridays:** 6:00 and 7:00 a.m.

Baptisms: 3:00 p.m. Sundays in Rectory. Or by special appointment at other times

Confessions: Saturdays: 4:00 to 5:30 — 7:30 to 9:00 p.m. And at same hours on eves of Holydays and First Fridays.

Monthly Communions: For Men of Parish on First Sunday of the Month.

For Women of the Parish on Second Sunday of each Month.

For Boys of the Parish on Third Sunday of each Month.

For Girls of the Parish on Fourth Sunday of each Month.

Marriages: By appointment. All intending to contract this Sacrament should consult the Pastor at least one month in advance, if possible.

Collections: The Monthly Parish Fund Collection is taken up on the 2nd Sunday of each month. The contribution asked is \$1.00 from each working member of the family. Your contribution to these collections and to the following others: 1) Peter's Pence, 2) Coal, 3) Easter, 4) Christmas, 5) Seminary, 6) Charities, 7) Missions and the 8) Grand Annual Fall Collection will be acknowledged by individual Card of Thanks stating total of contributions for the year, to be mailed to each family in December of each year.

Office Hours: Without curtailing in the slightest the welcome of anyone in need of the priests' services, but merely as a suggestion quite as advantageous to you as to us, we respectfully request that as many calls as possible be confined to the following hours: 10:00 to 12:00 a.m., 4:00 to 6:00 p.m., and 7:00 to 9:00 p.m. Thus the priests will feel freer to be about their outside calls in the parish, and the people will be surer to find them in when they call.

PROGRAMME FOR WEEK OF MAY 19th, 1946

4th Sunday after Easter — 3rd Sunday of the Month

1) **PRAYERS:** Rev. Francis L. Thomas (Medford), Joseph Miksis, Eugene Robidoux, Stephen L. White, Margaret G. Nicholson, John F. Hill, Mrs. Catherine McGaffey

Announced High Masses: James McQuade, 1st Anniv. H.M.R., Wednesday 7 a.m.

Thos. F. Gayron, 1st Anniv. H.M.R., Thursday 7 a.m.

Teresa Fitzgerald, 1st Anniv. H.M.R., Saturday 8 a.m.

2) **BANNS OF MARRIAGE:** 3rd time: Roy Louis Young and Rita Margaret Sullivan; 3rd time: Lawrence Curtis and Marie Doane; 3rd time: Guido Francis Bastianelli and Olga Anne Rossi; 2nd time: Henry Philip Lebel and Amy Helene Stocker; 2nd time: John Fenton and Dorothy Hewitt; 1st time: John Patrick Holland and Mildred Teresa Zinner.

3) **LETTERS:** Archbishop's House, Lake Street, Brighton, Mass. Reverend and dear Father: I ask you to call the attention of your parishioners to the article in this week's PILOT on the Governor's "Famine Garden" project.

I also ask you to encourage from the pulpit the participation by all our people in the continued Fats Conservation Program. Housekeepers are particularly asked to bring used fats to their meat dealers to help relieve the acute shortage of fats and oils throughout the world. By turning in these fats for eventual industrial and non-edible purposes, other supplies can be used in the battle against the hunger in war areas which is the very stuff out of which revolution and war are made..

Faithfully yours in Christ, R. J. CUSHING, Archbishop of Boston

(Continued on Page 4)

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

**Instruction No. 59 — The Holy Ghost, Third Person of The Blessed Trinity
and the Works of Grace (Baltimore Catechism Chapters IX and X)**

Speaker: Rev. Edward J. McLaughlin, Pastor, St. Paul's Church, Hamilton, Mass.

**Musical Selections: Offertory from Verdi's Requiem: a) Part 1, Domine Jesu Christe
b) Part 2, Hostias et preces**

After devoting the Third Chapter to the subject of the Blessed Trinity, the Fourth to the First Person of the Blessed Trinity, God the Father and His work Creation, — and the Seventh and Eighth Chapters to the Second Person of the Blessed Trinity, Jesus Christ the Son of God, His life on earth and His work of Redemption, the Baltimore Catechism in its Ninth Chapter, treats the Catholic Faith concerning the Third Person of the Blessed Trinity. The three phases of the Holy Spirit's nature and work in the world are: 1) The Inspiration of the Scriptures, 2) The infallible guidance of the teaching Church, which commenced with His descent upon the apostles in the form of tongues of fire on Pentecost Sunday, and 3) The mysterious working of grace in the individual soul. We have already devoted one instruction to the first of these. We shall treat the second in discussing the attributes of the Church in Chapter 12. The nature of the Third Person of the Blessed Trinity, the Spirit of love and truth — His equality in all things with the Father and the Son, His procession from Both the Father and the Son, we explained in our instructions upon the Third Chapter. That leaves for our immediate consideration in this and the next instruction, those activities of the Holy Ghost in this world, described as the mysterious workings of grace in the individual soul — to which the Baltimore Catechism devotes its Tenth Chapter, entitled:

On the Effects of Redemption and the Various Kinds of Grace

We here discuss the broad field embracing all those quiet, unknown, unpredictable ways in which Almighty God influences the free wills of His human creatures. At the beginning we face what appears to be a contradiction, namely, God gives us a free will and never takes it away and yet He has ways of governing, controlling, persuading, and leading us gently, but never forcibly, to do His will, rather than our own. The fact that there is no real contradiction in this whole problem or study, suggests the general nature of His divine influence, its gentleness — its constant respect for our own eventual freedom of choice, implying that "we always can and unfortunately often do resist the grace of God." Another fundamental principle is that we can do nothing without the grace of God. **"Without Me, you can do nothing."**

There are many comparisons which help us to understand the basic problem of the Grace of God as the driving power behind all our activities, governing or influencing our free will, and yet without ever destroying it. We may liken God's grace to the gasoline in an automobile. A driver may press the self starter, and the accelerator, set the gears — but it is all futile, unless the gasoline supplies the power to move. We may go through all the outward motions and appearances of a busy spiritual life and still not make any advance. But suppose the car does move, but that the hand at the wheel drives it off the road into a tree or ditch. No one ever thinks of placing the blame upon the gasoline in the tank! Similarly, neither is the grace of God responsible for the sinful use of our free will — when we do get under way. Keeping on the road is quite our responsibility, although it is the grace of God which keeps us going in the right direction. Our arrival at our heavenly destination involves a concurrence, a contribution from God and from ourselves. Success may be attributed to either or both, with certain reservations, but failure must be attributed to poor driving only.

Saint Paul is particularly graphic in his presentation of this double contribution to the success of the gospel, its acceptance by its hearers, its spirit in their lives. He likens it to a seed which the apostles plant and water and nurture. They play an important part, yes, **"but God gives the increase."** Meditate upon that cooperation and you will gradually understand what is meant by the mysterious operations of grace in the individual soul, except that a seed in the ground cannot resist the beneficent effect of sun and water, of pruning and care. The seed cannot refuse to grow and blossom — while the human will is free to oppose, can set itself stubbornly to resist these helpful influences.

This mysterious intertwining of the powerful forces of the Grace of God and the free will of man, the allotment of such imponderable ingredients as God's part and man's, in a definite result like individual salvation, how much is God's contribution, how much is man's merit or blame, can all become very complicated and confusing, if the guiding principles are not kept in mind always. The speculations of men in these matters have led to serious heresies.

All this, I repeat, can become quite confusing, and yet no Catholic is ever bothered very much about it. He feels reasonably secure about his salvation, once he recognizes the necessity of seeking the help and grace of God in prayer and the proper use of its normal channels, the Sacraments, and then his duty to cooperate with that grace himself. Any further complications are lost in his confidence in the love and mercy and goodness of God, in his assurance that the copious supply of God's grace will more than keep pace with any efforts of his own.

The forms of God's grace are as numerous, varied and unpredicable as are God's ways to communicate His inspirations to His creatures. In fact the only way we can keep any track of them is by general classification of the more usual and familiar types of grace. Therefore the Tenth Chapter commences with the broadest general definition of grace before it proceeds to a description of its various kinds.

First however it reminds us that grace itself is only the second effect of the Redemption, the first being the satisfaction of God's justice by Christ's sufferings and death — already discussed in previous instructions.

What do you mean by Grace? By Grace I mean a supernatural gift of God, bestowed on us through the merits of Jesus Christ for our Salvation.

How many kinds of Grace are there? There are two main kinds of Grace — Sanctifying Grace and Actual Grace.

This first distinction in the general types of grace tells us that some create or preserve a permanent, or at least habitual state of friendship or benevolence, on God's part, good standing in God's eyes on the part of the human individual. Other graces have a less permanent, often times a merely momentary scope — a passing impulse to a good deed for instance — a special help to overcome a given temptation. Yet both kinds are supernatural gifts, bestowed on us through the merits of Jesus Christ for our salvation.

When we analyze that state or spirit of benevolence toward a fellowman which we ourselves feel, we note that it is really a benefit to him. Correctly, we may designate it as a "gift which we bestow upon him." In so far it is a counterpart of sanctifying grace. Sanctifying grace is that same benevolence — or state of friendship on God's part which He feels toward us — or more correctly bestows upon us. The cause of such a feeling or gift from us to our fellow men, is usually some attractive quality we see in him — or some recommendation or introduction of him to us, by a mutual friend. In the case of sanctifying grace, God may see us in some personal attractiveness but **fundamentally** and **universally** it is the merits of Jesus Christ His Son which obtain and guarantee this divine favor, this supernatural gift to us. That is what the Catechism means when it says — **"bestowed on us through the merits of Jesus Christ."**

The familiar, and unless I am mistaken, exclusively Catholic expression, "the state of grace" in our souls, or to be more explicit "the state of sanctifying grace in our souls" simply means that a permanent condition of friendship — benevolence, good standing, exists between our souls and God. We have already pointed out in our instruction upon Actual Sin, that once established through Baptism, only mortal sin can destroy that state of grace — or good relationship with God. This state of grace is the greatest treasure in life. It is the secret of true peace and happiness. It is far more precious than riches — or health or fame. It is the great prize of life, the only thing really worthwhile. If possessed at the moment of death it constitutes "the grace of perseverance" — no matter what sort of previous life has been led, as in the case of Dismas, the good thief upon the Cross. Thus it insures a favorable judgment of our life. This state of grace then becomes the fixed condition of our souls for all eternity, transforms itself from the temporary and temporal, vacillating love of God, that it is during our earthy sojourn — into the permanent, irrevocable, unspeakable and unimaginable eternal love and enjoyment of God which constitutes heaven — everlasting happiness and beatitude in the bosom of God.

This grace is called sanctifying grace — because that name expresses and describes its effect upon our soul. It sanctifies us — which means makes us holy or pleasing to God, establishes us in His favor. That is what holiness, sanctity is. The goal, the conscious purpose of all spiritual effort or religious activity is to attain that condition of soul. How easily secured it is — our future instructions will point out. How easily lost it is — our own constant experience teaches us all too sadly.

PROGRAMME FOR WEEK OF MAY 19th, 1946

- 4) **COLLECTIONS:** a) Annual Coal Collection, which has been postponed in view of other activities will be taken up at all the Masses next Sunday, May 26th. You are urged to make this a \$1.00 contribution if possible and your donation will be duly acknowledged at the end of the year, if identified by use of the envelopes distributed today.

b) Thanks for your donations to the Little Sisters of the Poor, Somerville, after last Sunday's Masses. (\$442).

- 5) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Today's Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass. Subject: Instruction 60: Baltimore Catechism Chapter X on Grace (Continued): a) Actual; b) Perseverance; c) Vocation. Musical Offering: Palestrina's Improperia or "Popule Meus" (Sistine Choir).

6) MISCELLANEOUS ANNOTATIONS:

- a) **(Regular Devotions)** 1) May Procession this afternoon at 2:00 p.m. You are requested not to park cars along Boston Street in front of the Parish property and to remain on the east side of Boston Street yourselves so that the ceremony on Rectory lawn may be seen to advantage by all.

2) No Benediction at 5:00 p.m. today, in view of the ceremonies including Panegyric of the Blessed Mother by Fr. Coffey and Benediction at the close of the May Procession in the upper church.

3) Usual Novena Devotions Monday evening, 7:25.

- b) **(Sodalities, etc.)** Instruction on Vocations, to High School Seniors (Boys only) Tuesday 8:00 p.m., upper church.

- c) **(Communion Sundays)** Next Sunday, Communion Sunday for Girls of Parish.

- d) **(Social Activities)** 1) Usual Tuesday Whist, 8:30 p.m. in St. Anthony's Hall.

2) Sacred Heart Cub Pack will meet in front of Church on Wednesday, May 22nd at 5:30 p.m. Free transportation will be furnished for all Cubs and their families and friends to go on Annual Cub Barbecue. All welcome.

- e) **(Memorial Windows)** We are pleased to announce that five of the eleven remaining memorial windows in the lower church have been spoken for since Easter Sunday.

On Rectory Side: 1) In memory of Mary E. Rourke

2) In memory of Patrick Shinnick

3) In memory of Mrs. Veronica Bingle

On Convent Side: 4) In memory of Annie Curran

5) Gift of Alice and Mary Walsh

This leaves only the last two whole windows (i.e. four half windows at \$200 apiece) now available in the lower auditorium and two smaller windows (at \$100 apiece) in the sacristy.

- f) **(Special Annotations)** 1) As close of Easter time is drawing near, you are reminded please to notify the priests of any sick or shut-ins who need Easter Duty Communion brought to them.

2) Rev. Fr. Horgan of the LaSalette Fathers will speak at all Masses today in order to call to the attention of all interested their new Pilgrimage Shrine in Wenham, Mass.

3) Paper Drive Committee will meet at church at 1:00 p.m. today. Five trucks will cover the Parish. Kindly leave bundled papers on sidewalk at 1:00 p.m. Please tie them up securely.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

ANNUAL SCHOOL ENTERTAINMENT

On next Sunday, afternoon (2:30) and evening (7:30), the Sacred Heart School Players will present their annual entertainment and School Play at Breed School. Grades One to Seven will collaborate in their efforts to present a sparkling revue, entitled "West Lynn Capers." The entire Eighth Grade will dramatize "Our Parish History," matter for which was taken from the recently published Parish Jubilee Book historical account of the past fifty years. The Eighth Grade will also introduce the never-before published "Sacred Heart School Song." Singing, dancing, music, declamation, twirling, and colorful costumes — all these elements will conspire to produce an entertaining afternoon and evening for all friends of the Sacred Heart School. The afternoon show will be for all the children of the district, to which, of course, adults also may go. The evening performance will be for adults only. Tickets may be obtained from the students of Sacred Heart School or at the door the time of the performances. We hope to see you all at the Sacred Heart Starlet Show next Sunday.

PROGRAMME FOR WEEK OF MAY 26th, 1946

5th Sunday after Easter — 4th Sunday of the Month

- 1) **PRAYERS:** John Forman, Christine LeBlanc, John, Thomas and Vincent Malley, Christine Clark, Timothy Gannon, Lt. j.g. Raymond R. Couture, Nora Ellsworth.

The 11:00 o'clock Mass on next Sunday, June 2nd, will be a Memorial Mass for the members of the U. S. Marine Corps who died during the war. The Marine Corps League of the North Shore will attend in a body.

Announced High Masses: Lot J. Mullin, 1st Anniv. H.M.R., Wednesday 7:00 a.m.

Mary T. Lynch, 2nd Anniv. H.M.R., Friday 7:00 a.m.

Donald Kelley, S 1/c, 2nd Anniv. H.M.R., Friday 7:30 a.m.

Announced Low Masses: Catherine Hogan, Mem. Anniv., Thursday 7:00 a.m.

- 2) **BANNS OF MARRIAGE:** 3rd time: Henry Philip Lebel and Amy Helene Stocker; 3rd time: John Fenton and Dorothy Hewitt; 2nd time: John Patrick Holland and Mildred Teresa Zinner; 1st time: Peter Ciraface and Ruth Anne Wade.

- 3) **LETTERS:** a) Archbishop's House, Lake St., Brighton. To all the Catholic Men of the Archdiocese: The "Holy Hour for Men," sponsored by the Archdiocesan Union of Holy Name Societies, will be held at Braves Field on Sunday afternoon, June 2. This year, we propose to make it the occasion of a heartfelt, reverent "Welcome Home" by all the men of our Archdiocese to the Veterans of World War II, and their Chaplains. The theme of the celebration we have chosen is "The Holy Name Society Salutes the Veteran."

Over half of these brave lads have now returned from the far-flung war fronts of a year ago. We are profoundly grateful to them for their great sacrifices for us. We owe God an unpayable debt of thanks for their reunion with their loved ones. No more fitting way could be found to express our sentiments

(Continued on Page 4)

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 60 — Baltimore Catechism Chapter X on Grace (Continued)

a) Actual; b) Perseverance; c) Vocation

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

Musical Selection: Palestrina's Improperia or "Popule Mesus" (Sistine Choir)

Actual — Divine Virtues — Vocation

What is Actual Grace? Actual is any special help which God gives to enlighten our minds or move our wills to shun evil and do good.

(Examples of Actual Grace)

All those innumerable secret impulses by which the Holy Spirit mysteriously influences the human mind and heart are called Actual Graces. Scripture is full of examples of them: The look of Christ which melted the sin-hardened heart of Mary Magdalen — and sent forth Peter after his triple denial to weep bitterly, that silent suffering which caused Dismas upon his cross to recognize the majestic kingship of Jesus Christ, even amidst the jeers of his enemies apparently so triumphant, the light from heaven which knocked Saul from his horse and transformed that persecutor of the Christians into the apostle of the Gentiles, the simple invitation to one after another of the apostles — **"Come, leave your nets and your money tables and follow me,"** and to the rich man — **"If thou wouldst save thy soul, keep the commandments. If thou wouldst be perfect, go, sell what thou hast and give to the poor and come follow me"** — All these and countless other similar words and actions of Christ during his life are examples of Actual Graces.

And who shall ever know how numerous and varied are the secret whisperings of the Holy Spirit to every soul which has trod this earth throughout sixty centuries? Who shall ever recount the unimagined and unimaginable ways in which that infinite spirit who knows every fibre of our being, since He created it, plays around our hearts to soften and sway our free wills and get without even uprooting or destroying that wonderful although dangerous freedom which He planted therein.

(The Infused Theological Virtues)

The Baltimore Catechism next enumerates three other graces which deserve honorable mention — the so-called divine or Theological gifts or virtues of Faith, Hope and Charity.

What is faith? Faith is a Divine virtue which enables us to accept without difficulty and believe firmly whatever God has revealed. Truly a marvelous grace, too little appreciated by those who possess it, infused into their souls in Baptism — perhaps better appreciated by those who have groped for years in the empty darkness of its absence. Likewise its sister virtue of Hope, by which we firmly trust that God will give us eternal happiness and the means to attain it — similarly, probably only fully appreciated by those whose souls have ever tasted the bitter dregs of despair. The theological virtue of Charity or love of God is scarcely distinguishable from sanctifying grace, except in some of the forms which it takes — described by Saint Paul in that celebrated passage from his First Epistle to the Corinthians, (Chapter XIII, 1-13).

Brethren: — If I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I have prophecy, and know all the mysteries, and all knowledge, and if I have all faith, so as to remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge be made void. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child. But when I became a man, I put away childish things. We now see through a glass darkly: but then, face to face. Now I know in part: but then I shall know even as I am known. And now remain faith, hope, charity, these three: but the greatest of these three is charity.

(The Grace of Vocation)

Nor should any attempt to classify graces however sketchily omit a mention of the grace of Vocation — or Call of Christ to imitate Him more closely than the

ordinary run of men. This call or invitation involves a willingness to sacrifice all things — even legitimate worldly ambitions for riches, esteem, fame, and the natural joys and consolations of family life, in order to pattern one's entire life upon His, in a complete devotion to God's will. That imitation of Christ may express itself within the cloistered walls of prayerful contemplation, or in pouring oil and wine into the corporal wounds of our neighbor bringing him like the Good Samaritan **"to an inn and taking care of him."** It may express itself in the hum-drum routine of class rooms, filled with eager faces of thoughtless children, or in endless hours of advice and encouragement to heavily burdened hearts in the confessional, in fact in any or all of the fourteen spiritual and corporal works of mercy, which reflect like so many flashing facets of a diamond the life work of the Son of God.

There is scarcely any serious minded Catholic youth of either sex upon whose mind at some moment of pious devotion the beauty of such a life has not flashed — who has not recognized that this world offers no higher or nobler dedication of his or her life, and who has not wondered whether God were asking such a sacrifice in his or her case. But there is more to a vocation than a mere passing pious impulse or recognition of its grandeur. There must be at least some steady attractiveness, and an equal stability of character, enough at least to warrant a reasonable hope of perseverance in a life, not without difficulties of many kinds. There must even be a moral freedom to embrace such a life, without involving any injustice or disregarding any strict duty to another. Certain extraneous circumstances — like precarious health or dependence of parents on children can be indications that a true vocation is not present. Intrinsic weaknesses of character often bring the decision within the province of one's confessor in the Sacrament of Penance. Indeed the only ultimate safe guide in a matter of such importance and delicacy is the prudent confessor's judgment — who knows both the requirements of such a life — and who is in a position to know better than anyone else — the strength and weaknesses of an aspirant to such a state of life.

Nor is a vocation generally considered an assured or settled thing until the postulant's request for admission to a religious community, has been ratified by the Church's acceptance of an individual — or its equivalent. In other words — the Church has something to say about it, before a vocation becomes more than a personal conviction of Christ's call in an individual heart. For the protection of the faithful, who will later be entrusted into the spiritual care of these future priests for instance, the Church has the right to judge, and must actually approve of individuals, after what seems to her adequate tests of knowledge and virtue. And only after She has officially in Christ's name, called a young man or woman into her vineyard of apostles and laborers, can one feel certain that one has a vocation. It is for that reason partly, that the Catholic Church in her prudent wisdom has established certain periods of trial, proving grounds of vocations so to speak, seminaries and novitiates, which these pious souls may enter, and in which they may live for awhile, in perfect freedom to remain or to leave. After a time which the Church views as a sufficient test of stability of purpose, a decision can be reached both on the novice's part, and on the Church's part. Then, through the Rector of the Seminary or the Superior of the Religious Community, the official call is issued — and with its acceptance — all concerned may feel that a true vocation is present.

It may be a circumstance worth calling to your attention that no other Church, Christian or not, takes this matter of complete dedication of life to the call of religion so seriously, — that it can offer to its children, men and women alike in whatever numbers they may respond, organized communities, with rules of life, approved by ecclesiastical authority and regulated by Canon Law, and yet affording a wide range of choice of such spiritual or corporal works of mercy as each religious order was founded to promote. This is a phenomenon of sanctity — creating on such a large scale that it enters into the proof that Catholic Church is the true church of Christ — simply because of the eminent sanctity or holiness of so many thousands of her children.

This instruction has presented a bird's-eye view of the principal graces embraced within that broad expression — **"The works of grace in individual souls,"** that special activity ascribed by Scripture to the Holy Ghost, the Third Person of the Blessed Trinity, and which the Tenth Chapter of the Baltimore Catechism treats: 1) Grace in general, 2) sanctifying grace, 3) actual grace, 4) the Theological virtues of Faith, Hope and Charity, 5) the grace of perseverance, 6) the grace of Vocation.

PROGRAMME FOR WEEK OF MAY 26th, 1946

of gratitude, joy, and prayerful wishes, than a gathering of all of us around our Eucharistic Lord for one Hour. The Veterans especially, I invite to attend this solemn ceremony; and I urge all Catholic men to join with us in making this another memorable and inspiring "Holy Hour for Men."

Very sincerely yours, R. J. CUSHING, Archbishop of Boston

b) Scholarship examination for B. C. High on Saturday, June 1st.

- 4) **COLLECTIONS:** a) Annual Coal Collection today. Please identify donations so that they may be acknowledged.

b) In view of the effect which the Pentecost Pontifical Mass in Manning Bowl (10:00 a.m., Bishop Ryan celebrant) may have upon the Seminary Collection on that day, we are extending that collection over two Sundays, June 9th and June 16th and advancing our own Monthly Collection to the first Sunday of June — next Sunday, June 2nd.

- 5) **ORDO:** Thursday of this week, May 30, is the Feast of the Ascension of our Lord into heaven, a Holyday of Obligation. Because it is also a Holiday, the Masses will be on the Sunday schedule: 7:00, 8:30, 9:30, 11:00 and 12:00. The seat money of the Masses will be donated to the St. Vincent de Paul Society. Confessions Wednesday afternoon and evening at usual hours.

- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Today's Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass. Subject: Instruction 61: Chapter XI Baltimore Catechism: How to find the true Church of Christ in the world today; and Instruction 62: Chapter XII Baltimore Catechism: The attributes of the true Church of Christ, a) Authority, b) Infallibility, c) Indefectibility.

7) MISCELLANEOUS ANNOTATIONS:

- a) **(Regular Devotions)** 1) Sunday 5:00 p.m., Rosary and Benediction.
2) Usual Novena Devotions, Monday 7:25 p.m.
- b) **(Sodalities, etc.)** 1) Instruction on Vocations to Public High School Seniors (Boys only) Sunday 4:30 p.m., upper church.
2) Instruction on Vocations to High School Seniors, Parochial and Public Schools (Girls only) Tuesday 8:00 p.m., upper church.
- c) **(Communion Sundays)** Next Sunday for the Holy Name Society and all Men of the Parish.
- d) **(Social Activities)** 1) Usual Tuesday evening whist, 8:30, St. Anthony's Hall.
2) On Wednesday evening a huge Nylon Penny Sale will be held in Columbia Hall, Federal Sq. at 8:00 p.m. The purpose of this sale is to raise funds to help defray the expenses of the Sacred Heart Athletic program.
- e) **(Report on Drives)** 1) The men in charge of the Scrap Paper Drive report the collection of about 25 tons of paper from this parish — roughly valued at \$350.00.
2) The St. Vincent de Paul Society report the collection of 1231 cans of miscellaneous vegetable and baby foods. We express our appreciation to all concerned for this splendid response.
- f) We wish to express our appreciation of the donation of \$500.00 which the Sacred Heart Women's Catholic Club presented to the Parish at its meeting last Monday evening. This donation has been habitual over the last several years and gives further proof of the helpfulness of this organization to the accomplishments of the Parish. We are very grateful.
- g) **(C. Y. O. Activities)** Girls' Drum Corps will appear in the Revere Memorial Parade on Sunday and in the Lynn Memorial Parade Thursday.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

SCHOOL ENTERTAINMENT TODAY

This afternoon at 2:30, and this evening at 7:30, at Breed School Hall, the Sacred Heart Students will present their Annual Entertainment. (Fr. Coffey, playwright).

All children are requested to present themselves at Breed School at 1:30 p.m. **at the very latest**. They shall then be costumed and outfitted. Parents need concern themselves only with applying a daub or two of make-up to each child, boy or girl, and seeing to it all are present before 1:30.

SOLEMN PONTIFICAL MASS, MANNING BOWL, 10:00 a.m. Next Sunday

As an opening feature of the Welcome Home Week to Lynn Veterans, there will be an Open Air Solemn Pontifical Mass in the Manning Bowl next Sunday, June 9th, Pentecost Sunday, at 10:00 a.m. This Parish will take part not only by a representation of our priests as participants, but by the transfer of our lower church altar appurtenances, (tabernacle, candles, rugs, etc.) All Masses therefore next Sunday will be in the upper church. No Masses downstairs in view of the dismantled condition of the lower sanctuary over next Sunday.

This Mass will be celebrated by His Excellency Most Reverend Edward F. Ryan, D.D., Bishop of Burlington, Vt., originally a native of the City of Lynn. The public is cordially invited and we trust that a large proportion of our parishioners will avail themselves of this local opportunity to witness this extraordinarily impressive and beautiful function.

Archbishop's House, Lake St., Brighton

Dearly beloved in Christ:

At Pentecost each year we ask your traditional offering for the maintenance and expansion of Saint John's Seminary in Brighton. Accordingly, on Sunday, June 9, the Seminary Collection will be taken up in all our churches.

During the past year many thousands of our people have visited the Seminary to learn at first hand of the work done there. The visits to Boston of many recent ecclesiastical conventions have given us an opportunity to show outsiders the wonderful improvements which your generosity has made possible at Saint John's Seminary in Brighton.

All have gone away most favorably impressed with the spirit and the material condition of our diocesan center for the training of our own priests.

I am hopeful that we may continue the improvement of the Seminary and I ask your cooperation to that end. We now have students from outside the diocese; we hope to have more. The discipline, standards and traditions of the Seminary are of the highest order. Our only problems are those of prudent financing, and in those we are sure of your help.

Asking God's blessing on all who befriend us, I am

Faithfully yours in Christ,

RICHARD J. CUSHING, Archbishop of Boston

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 61 — Chapter XI the Baltimore Catechism (On the Church)

How to find the true Church of Christ in the world today

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

Q. Which are the means instituted by Our Lord to enable all men at all times to share in the fruits of the Redemption?

A. The means instituted by Our Lord to enable ALL men at ALL times to share in the fruits of the Redemption are the Church and the Sacraments.

Q. What is the Church?

A. The Church is the congregation of all those who profess the faith of Christ, partake of the same Sacraments and are governed by their lawful pastors under one visible head.

The Eleventh Chapter of the Baltimore Catechism synopsis in eight brief questions and answers the fundamental correct notion of the nature of the Church founded by Christ. Those ideas are that it is, first of all one of the two great means through which the graces of Redemption are dispensed to all men for all time, and that it consists of people who are united by three bonds, which identify them as true members of the Church: 1) The acceptance and profession of the Doctrine taught by Christ, 2) The reception of the Sacraments — starting with Baptism, continuing with Penance, Holy Eucharist, Confirmation and the others, according to their particular state in life, and 3) The recognition OF and government BY their lawful pastors under one visible head.

These conditions of membership really flow from the nature of the Church as Christ founded it. In other words, He Himself built the organization in question along lines which required all those conditions before its members could be in harmony with His ideas.

There are many sects which believe and teach opposite ideas — in fact exhibit a vehement dislike for “organized Religion” as they call it. They want no such identifying restrictions. They prefer freedom from any government. Uniformity — authoritative guidance, infallible teaching, a definite faith, and sacraments — disturb them. Freedom of thought, individual communings with the free spirit of God, are their battle cries. Therefore they balk at the mere definition of the Church which the Catechism proposes.

The Catechism however takes no cognizance of denials of its statements. Being but a summary of Religion, it simply goes on positively stating the correct doctrine. We mention these denials now, mainly to help crystallize the problem — or rather the difference of opinion with regard to the nature of the Church.

We might also point out that the basis of the negative opinion is purely personal preference for some other kind of a church, a dislike for any government over our beliefs or actions. It is not based on any such solid ground as Scripture, or any contention that Christ did not organize His Church upon the lines described. In fact, this same attitude with regard to all religious truth will be recurring, throughout all the conferences with reference to proving which is the true Church of Christ in the world today. The answer is not to be found in personal preference or choice nor in one's likes or dislikes of its principles or organization. It is to be found in the will of its Founder and in the discovery of the particular Church which lives up to the description of His Church which Christ Himself gave, when He organized it and sent it on its mission in the world.

The following illustration may clarify the problem of discerning which of all the numerous churches claiming to be the Church of Christ is really such — and which are not. A man loses his watch. He immediately lists its identifying characteristics. He declares for instance that it is a 1) wrist watch, 2) with a silver case, 3) open faced, 4) with a sweep second hand and upon the inside has an 5) inscription, 6) his own initials and those of the donor with a 7) certain date. These seven points of the description he files with the police. He is interested in finding **only that watch**. He is not interested in any others. He wants no salesmen to come to him telling him that they have a better watch to sell him, that his own doesn't keep good time anyway. Still less does he want to be told that all wrist watches are no good, or that he should buy a cheaper or more expensive watch. Insisting only upon his desire to locate his own watch, he arrives at the lost and found department, where all the watches are collected together and sorted according to their kinds. All the wrist watches are in one case — all the others somewhere else. He ignores all the others and examines only the wrist watches. Some are of gold, others of silver. So he pays attention only to the silver wrist watches. Only a few have sweep second hands. There he finds one

boasted that they did not possess, any such guarantee. Frankly speaking, that is exactly the position in which the non-Catholic Churches place themselves by their own declarations! If they are unanimous about anything, it is in their aspersions upon this claim of the Catholic Church to Infallibility. Strangely their objection is more against the idea itself, which is Christ's, (God's), than it is against the individual upon whom this unique immunity from error, in matters of faith and morals, is bestowed. If they said "The thing is good and reasonable — but we are the ones who possess it, not you," well and good, we would take up the argument from that point. But no non-Catholic Church speaks that way. They all say: "The very idea of any human being being free from the possibility of error is preposterous. Neither we nor you possess any such guarantee." To which we answer: "Very well then, you yourselves admit and declare that you at least cannot be the Church of Christ, because He guaranteed that immunity from error in its teachings to His Church, in order that all men might follow it in perfect confidence that He and the Holy Spirit would preserve it always in the path of truth."

(Indefectibility)

The third attribute is called "Indefectibility" or "freedom from any defect which would ever cause death." This is another practically miraculous characteristic which Christ promised to His Church. "Behold I am with you all days even to the consummation of the world." Come what may in human affairs, My Church will survive all the vicissitudes of time, all the external persecutions, all the internal strifes and scandals. Unlike every other human organization, the finger of Death, Disruption, Dissolution, will never touch it. It will have its trials. It may seem at times to be on the verge of death, but it will never die.

How apply this test to the myriads of churches in the world today which claim to be the Church of Christ? They all claim that they will last until the end of time — and only then will it be evident which has survived, which have perished. Until the day of Judgment has come, this claim cannot be verified. Perfectly true! Indefectibility like Authority and Infallibility, is an invisible attribute that does not shine forth upon the brow of claimants to it. The most that we can say at present is that the Catholic Church has shown forth this attribute for the twenty centuries through which she has passed, not exactly placidly nor serenely, but from which she has emerged with a stronger record of uninterrupted life than any other human organization. None has met more powerful, more tireless more implacable foes and survived. No other has been robbed and maligned more frequently nor universally and come forth from every battle more vigorous than ever.

Her history is the history of a great tree, which grew from a mustard seed, an occasional branch lopped off here and there, a pruning process which has left her always stronger. By contrast, merely four hundred years of existence of other sects are at most branches, greatest and strongest when severed from the mother tree, but which instead of growing as equally great but separate trees have been constantly chopped into smaller branches by their own internal dissensions and divisions. These are their indications of Indefectibility.

Thus progresses the seven-fold answer to the most vital religious question which faces the serious mind in our day: namely, Where in the world is the Church which Jesus Christ founded?

So far we have considered only the first three of the seven points in the description of His Church from the lips of Christ Himself. We have insisted that these first three are in a sense claims, theoretic, invisible, intangible. They are not evident to everyone as undeniable facts. It is only because the other Churches disclaim and ridicule them, that it is evident that they do not possess them. Thus they are in a sense merely straws to show which way the wind blows.

(The Four Marks of the True Church of Christ)

There are other stronger proofs — visible, tangible, practical trademarks stamped by God upon His own handiwork to guarantee its genuineness. Other churches would readily claim them if they could. These stamps of genuineness are four constant miracles which human ingenuity cannot attain, strive as it does to imitate them because they are works of God — not of men. They are the Signature of the Maker of the product, and forging of God's signature is impossible for men.

They are called the four identifying "marks" of the Church of Christ: 1) Its Unity, 2) its Sanctity, 3) its Catholicity and 4) its Apostolicity. These we will consider one by one in our next four instructions, which will complete the proof that the Catholic Church is the Church of Christ in the world today and that other religious sects are not.

Note well that the absence of any single element in the description of a lost watch is sufficient to prove that it is not the one sought. Similarly with the Church of Christ, lost for all practical purposes to so many in the world today. The surprising discovery that we will make at the end of the proof, is that the other church or churches lack not only one or two or three of the elements necessary to qualify as the Church of Christ, but they lack all seven, according to the description of His Church as given by the Founder, Jesus Christ.

of the same shape and make as his own — and opening up the case, he finds the initials and the date. He says to the gentleman in charge — “This is the watch I’m looking for. It fulfills the seven points of the description I laid down when I started my search. The others may have merits — but that does not interest me. I have found my own watch. Thank you very much for sorting them all out for me in order that I could find it without having to argue about all those other hundreds of watches, with all their merits and differences.”

In like manner may we discover the correct and sure way to find the Church of Christ in the world today. We must start with the description filed in Scripture by its Founder Jesus Christ. We must list its characteristics as HE has enumerated them. These points are likewise seven in number. Christ has told us that His Church would possess His own 1) authority in matters of Faith and Morals, 2) it would never teach error — nor contradict itself and would therefore be infallible — 3) It would exist from the time of its foundation until the end of the world. That is how we know that it cannot have gone out of existence. It is somewhere in the world, whether we have found it yet or not.

Furthermore, besides these three rather invisible characteristics He said it would possess other more visible marks of identification. It would possess a marvelous 4) unity. Its doctrine would never change from age to age or from place to place. It would not be a national or racial church, confined to any restricted group — but embracing all men without distinction — requiring only the conditions of membership enumerated at the beginning of this instruction — in a word it would be 5) Catholic. It would produce sanctity in its children, — holiness of a very special supernatural kind, through a special system of sanctification known as the sacramental system. It would be 6) holy in its teaching and productive of such a high degree of holiness in its children that it would be recognizable easily as the great handiwork of God in the world. Finally it would flow from and be traceable back historically, to a certain group of twelve definite men, headed by Peter, whom Christ gathered around Him and to whom alone He gave the commission to “Go teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost.” In other words it would be 7) apostolic.

Such is the seven-pointed description of His Church as deposited by Jesus Christ with History. As with the collection of lost watches, so too of the Churches, how many have accumulated in the world since that time, all claiming to be the Church which Jesus Christ fashioned and left in the world, to teach forever the story of His teachings and His morality!

That method of finding the true Church of Christ in the world today, is not merely simple, it is the only way to find it. No other description of the Church of Christ can be trusted, especially when so many are trying to be salesmen of entirely different makes of watches or churches, as improvements upon the original. Who can describe His Church better than Christ Himself?

Nevertheless the exposition of Christ’s own words, when it leads to the conclusion that only the Roman Catholic Church is the true Church of Christ and that all other churches claiming so to be — are like the watches which belong in another case — discarded because lacking in one or more points of the description — is fraught with considerable danger. Therefore at the very start of this careful exposition may we tell the listeners that we do not wish to offend — asking them to follow the explanation closely — to find fault with it if they can — but not to answer it by merely stating, however vigorously, their own preferences, likes or dislikes along religious lines. In other words — let them not find fault with the Church itself. God made it after all. Let them find fault only with the method of locating it. Let them answer the argument as presented — not try to offer us some other Church which they consider superior to ours — or to Christ’s.

Any such argument as would prove any church something less than it claims to be, is usually considered a taboo subject, but if handled with discretion and consideration for the feelings and loyalties of others, — if presented as a cold, rational, intellectual, theological and impersonal discussion, we regard it as a contribution to public enlightenment. If no other good were attained by it, our non-catholic friends would then clearly understand what must seem to them at present a mystery, namely, why it is that to us Catholics no other Church can ever appeal as the true Church of Christ, whatever may be its other merits or accomplishments. We can respect them all, as well-intentioned, although unauthorized to do the things which the Catholic Church does as the handiwork of God — not of men. But our admiration of them must stop there and the reason for such an attitude will be explained in our next few instructions.

**Instruction 62 — Chapter XII Baltimore Catechism
(On the Attributes of the true Church of Christ)**

Q. Which are the attributes of the Church of Christ?

A. The attributes of the Church are three: authority, infallibility and indefectibility.

(Authority)

These three words are undoubtedly a troublesome addition to the vocabularies of every Catholic child when he or she has to commit them to memory and learn their meaning at the age of eight or ten years. The children already vaguely sense what authority is. They have experienced it by that time in their dealings with their parents. They may not grasp the God-given source of their parents' "right to govern" the household, but they can figure out that the Church's authority must be a similar "right to govern" its members, vested in certain individuals, as in their parents, but whom they soon learn to be the priests and bishops. Even in the home, authority is an invisible, intangible sort of a thing. A child's mother and father look no different from other people in a crowd, and yet every child knows that its own parents possess this invisible authority over it, which no one else in the crowd does. No other person ever assumes this parental authority. If they did, it would be an usurpation. The rightful parent exercises it simply, naturally, constantly, and the child recognizes it in the same way. Should the parent himself disclaim such authority, the child would be the most amazed individual in the world. To disclaim this authority would be equivalent to saying "I am not the parent of this child."

For all these reasons we say that one of the attributes, or qualities, or characteristics of parents is their authority over their children, their natural right to teach and govern them, derived from God by way of nature, invisible, intangible, but still recognizable in a hundred ways, and actually recognized, and never disclaimed by any sensible parent, conscious of his or her responsibility to God.

Similar powers in the spiritual or supernatural order were conferred by Christ upon His apostles. An authority, practically speaking, quite identified with His own was the first characteristic of the organization formed by the Lord. "As the Father hath sent me I also send you." "He who heareth you heareth me. He who despiseth you, despiseth me and Him who sent me." "Whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven."

All, an invisible power, no more visible upon the brow of priest than upon the brow of a parent, but a real power nevertheless. If two churches claim it, it may be difficult to discern which actually possesses it legitimately, and which has only usurped an appearance of it or claim to it. Let us suppose a church actually disclaims it. Suppose a church ridicules the very idea of authoritative, dogmatic teachings, and glories publicly in the fact that it holds no divine or human authority over its children! Suppose it tells its people, that the government is not upon its shoulders, but in their own hands! Suppose its structure allows no place or powers to any hierarchy, it then presents itself as a church quite different from the one Christ established. It practically declares — "I'm not the Church of Christ. I think I have a better construction, a better constitution which I made up myself. I dislike the form of Church which Christ described. I think the people should have more to say in the Church than they do in the Catholic Church, etc., etc."

Without mentioning any names, we simply point out that by this official attitude, so diametrically opposed to the idea of Christ, many non-Catholic sects declare in almost so many words that they do not possess, claim, or want in their constitution, this first characteristic which Christ the Lord Himself associated with the Church which He founded.

(Infallibility)

It is precisely the same with the second attribute: — "Infallibility" or "inability to fall into error." Taken as a whole, the non-Catholic groups are unanimous in regarding Papal Infallibility as an arrogant claim, beyond all reasonable pretensions of any human being. Extremely inconsistent would they be if they claimed it for themselves. Not a single sect does, officially. And yet merely not to claim it, is equivalent to saying — "I am not the Church of Christ." For Christ promised that superhuman gift to His Church, when He commanded all men to accept her teaching. Foolish command indeed, unless He guaranteed that these men could never teach error!

The foolish position would be to expect all men for all time to follow confidently any group of human teachers who did not possess, and who admitted and

PROGRAMME FOR WEEK OF JUNE 2nd, 1946

Sunday within Octave of Ascension — 1st Sunday of the Month

- 1) **PRAYERS:** Edward Byrne, Raymond Couture, Wm. Brennan, Peter Leydon.
Announced High Masses:
George and Nora McCullough, Anniv. Mem. H. M., Monday at 7:00 a.m.
- 2) **BANNS OF MARRIAGE:** 3rd time: John Patrick Holland and Mildred Teresa Zinner; 2nd time: Peter Ciraface and Ruth Anne Wade; 2nd time: John Raimo and Henrietta McGhee; 1st time: Elmer Joseph Richard and Eileen Ann Mahoney; 1st time: Arthur John Charbonneau and Mary Teresa De Simone; 1st time: Bernard D. Durant and Ida Eugenia Vigliotta; 1st time: Louis J. (Papanicolaou) Nichols and Lillian F. Haynes.
- 3) **COLLECTIONS:** a) Monthly Parish Fund Envelope Collection for June is advanced this month from 2nd Sunday to today.
b) Donations to Seminary Collection should be made in special envelopes distributed today to be placed in Collection box either on June 9th or June 16th.
c) Last Sunday's Coal Collection amounted to \$743.82 for which we hereby express our grateful appreciation. For your information however I list the fuel bills from June 1945 to June 1946: Church, \$766.43; School, \$876.05; Convent, \$540.86; Rectory, \$493.40; St. Anthony's Hall, \$87.25. Total, \$2,763.99.
d) The St. Vincent de Paul Society expresses its gratitude for the Ascension Thursday seat money amounting to \$181.15.
- 4) **ORDO: Friday** of this week, June 7th, will be the First Friday of the Month, Masses at 6:00 and 7:00.
Confessions **Thursday** afternoon and evening at usual hours.
Holy Hour **Friday evening**, 7:30 to 8:30, followed by meeting of Promoters of League of Sacred Heart and Propagation of the Faith and Archconfraternity of Christian Doctrine. In view of First Friday the Legion of Mary will meet on Thursday at 7:15 p.m.
Saturday — Vigil of Pentecost is a Fast Day.
- 5) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.** Today's Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's, Hamilton, Mass. Subject: Instruction 63: Baltimore Catechism Chap. XII (Continued): The First Mark of the True Church of Christ, Unity. Instruction 64: (Same — Continued).
- 6) **MISCELLANEOUS ANNOTATIONS:**
 - a) (**Regular Devotions**) 1) Sunday, 3:00, Braves Field, Boston, Annual Holy Hour for Men under auspices of Holy Name Society. "The Archdiocese Salutes the Returning Veterans."
2) Sunday, 5:00 p.m., Rosary and Benediction (lower church).
3) Monday, 7:25 p.m., Usual Novena Devotions (lower church).
 - b) (**Communion Sundays**) Next Sunday (2nd Sunday of June) will be Communion Sunday for Women of the Parish.
 - c) (**Social Activities**) 1) Tuesday, 8:30 p.m., Usual Women's Club Whist, St. Anthony's Hall.
2) Wednesday, 8:00 p.m., Parish Youth Group will sponsor a Penny Sale at Sacred Heart School Hall. Al Maloney, Chairman.
 - d) (**Special Announcement**) Only two weeks remain for fulfillment of the Easter Duty of Paschal-time Communion. Please notify priests of aged or infirm who should have Holy Communion brought to them at their homes.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF JUNE 9th, 1946

Pentecost Sunday — 2nd Sunday of the Month

- 1) **PRAYERS:** John Morrissey, Leo F. Gleason, Frank Rooney Jr., Patrick Condon.
Announced High Masses: Delia Kelley, 1st Anniv. Mem. H. M., Monday 7:00 a.m.
Eugene Robidoux, Mo's Md. Mem. High Mass, Wednes., 7 a.m., and Thurs., 7 a.m.
- 2) **BANNS OF MARRIAGE:** 3rd time: Peter Ciraface and Ruth Anne Wade; 3rd time: John Raimo and Henrietta McGhee; 2nd time: Elmer Joseph Richard and Eileen Ann Mahoney; 2nd time: Arthur John Charbonneau and Mary Teresa De Simone; 2nd time: Bernard D. Durant and Ida Eugenia Vigliotta; 2nd time: Louis J. (Papanicolaou) Nichols and Lillian F. Haynes.
- 3) **LETTERS:** 1) Read Archbishop's letter on Seminary Collection to be taken up today and extended over next Sunday in view of the Mass at Manning Bowl at 10:00 a.m. this morning.
2) Special Confirmation for Adults and Converts at Cathedral, Thursday evening, June 20 at 7:30 p.m.
3) Boston College Intown announces for men and women evening courses in Business Administration and the usual Bachelor of Arts and Sciences scholarship and entrance examinations on June 10 and June 11 at 7:00 p.m. Both nights required. For further information write or call Boston College Intown, 126 Newbury St., KENmore 1615.
- 4) **COLLECTIONS:** a) The assessment upon this parish for support of Seminary this year is \$546.60.
b) In view of the confusion occasioned by advancing our June monthly Parish Fund Envelope Collection, to the first Sunday instead of the usual second Sunday, it dropped from the usual \$400 to \$156. We trust that those who omitted their donations last Sunday will not neglect the matter.
- 5) **ORDO:** Wednesday, Friday and Saturday of this week are Ember Days — days of fast and abstinence with working men's privilege of eating meat once on Wednesday and Saturday.
- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.**
Today's Speaker: Rev. E. J. McLaughlin, Pastor St. Paul's, Hamilton, Mass.
Subject: Instruction 65: Baltimore Catechism Chapter XII (Continued) The Second Mark of the True Church of Christ: Sanctity. Instruction 66: (Same — Continued.)
- 7) **MISCELLANEOUS ANNOTATIONS:**
a) **(Regular Devotions)** 1) Sunday, 3:00, Braves Field, Boston, Annual Holy Hour for Men under auspices of Holy Name Society. "The Archdiocese Salutes the Returning Veterans."
2) Sunday, 5:00 p.m., Rosary and Benediction (lower church).
3) Monday, 7:25 p.m., Usual Novena Devotions (lower church).
4) Sunday School Graduation at 8:30 Mass (upstairs) this morning.

(Continued on page 6)

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.
Instruction 63 — Authenticity of the Roman Catholic Church proved by Her Marks
Unity — Part One

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

In a solemn moment, at the Last Supper, with His Apostles gathered about Him, Christ addressed this sublime petition to His Father: "And not for them only do I pray, but for them also, who through their word shall believe in Me; that they all may be one, as Thou Father in Me and I in Thee, that they also may be one in us." (Jn. 17; 20.) The obvious conclusion, therefore, is that the Church of Christ must be One.

Christ certainly required Unity in His Church. "There is but one fold and one shepherd." (Jn. X:16.) "We being many are one body in Christ." (St. Paul . . . Rom. XII:5.) "There is but one body, one spirit, one Lord, one Faith, one Baptism." (St. Paul . . . Ephes. IV.) Therefore it is necessary to conclude that no church can be the Church of Christ, which has not this unity, this oneness.

In a search for the marks of identification, let us determine whether the first mark, Unity, is to be discovered in the Catholic Church and also whether or not it is to be found as the characteristic of any other religious group.

All Christians admit that there is but one God, that there is but one Lord as there is but one Faith, one Baptism; so there can be but one Church, the visible society of all Christians, who together form the mystical body of Christ.

Jesus Christ established His Church to save all men. The Church is a congregation of all baptized persons, united in the same true Faith, possessing the same sacrifice, using the same sacramental system, governed by the successor of Saint Peter, the visible head of the Church founded by Christ to teach, to sanctify and to rule its members in keeping with the mandate of the Divine Founder.

What a pity that dissension, disunion, discord and division have broken the unity of Christianity and weakened the bulwark which could be raised in this world of chaos against the onrush of godlessness and immorality!

Besides three hundred and sixty million Catholics there are two hundred and fifty million persons who also call themselves followers of Christ, but who are divided into approximately three hundred different religious sects.

There is no question that the Catholic Church is one in faith, that She possesses but one moral code. The whole world over, whether in a seething metropolis or along the far-flung frontiers of civilization, despite differences in color, speech or mode of living, wherever you meet a Catholic you may be certain that he is united with all other Catholics of the world in unity of faith. The same faith is preached everywhere; to the same Creed does every Catholic subscribe.

Amongst Catholics there are no sects. Then, too, there is no Church of this country or of that Nation. All Catholics in the world, three hundred million people, profess the same belief, recite the same creed. We repeat, all Catholics believe the same truths; to fail to accept any one of these truths would mean exclusion of oneself from the Catholic communion. The Roman Catholic Church is quite apparently not the Church of any particular country or race, but is the Church of the world.

As for Oneness in government, no one who is observant will question that the Catholic Church is one in her government. All the members of that ancient Church throughout the world are directed by their spiritual guides . . . their pastors, who in turn receive direction from their Bishops, who themselves are appointed by and are directed by the Pope, the Sovereign Pontiff, the Bishop of Rome, the lawful successor of St. Peter and the Visible Head of the Church.

Where, but in the Catholic Church, can you discover a world organization or society whose members may still love their country enough to offer to die for it if necessary, and yet are united in respect for one spiritual guide. They worship in the same manner, holding the same dogmatic principles, each race, differing in language and in appearance, maintaining the same unity of faith and of morals under one leader.

Outside the Catholic Church this is what is found. In one Church, we find a hierarchy . . . Bishops and ordination by them is believed to be necessary, in another they are rejected.

The Catholic Church is one in her moral standards uniformly binding those in high estate as well as the lowly servant. Despite the fact that the laws of moral conduct in the individual case may seem difficult to obey, there can be no compromise. The Catholic Church does not yield, for the commands She issues are the commands of Her Divine Founder. She is the guardian of unity in all essential things. "He who heareth you, heareth me" said the Lord.

It is quite evident to the sincere searcher after "Oneness" as a mark of the true Church, that in the Catholic Church there is absolute unity in her moral

or not. The credentials which the Catholic Church is not only willing but eager to submit for scrutiny by those searching for the truth, are her four marks. A mark is an outwardly visible sign; it must necessarily be such, otherwise it would not serve the purpose of identification. It is evident to all. It requires no proof. A mark must be of the very nature of the Church, in other words, an essential characteristic. Attributes such as Infallibility, though essential are not outwardly visible; miracles, though outwardly visible are not essential. Unity, Sanctity, Catholicity, and Apostolicity, are clearly discernible and are essential to the constitution of the True Church. The identifying marks of the Church, must come from the very nature of the Church.

Since the purpose of Christ in instituting a Church was to lead all men during their earthly sojourn to eternal life by the exercise of the Christian Religion, it follows that His Church should be recognizable. Men should be able to distinguish it from all other Churches which claim Him as their Founder, but which, in reality, were established by men.

It would be impossible to fulfill the obligation imposed by Christ to become members of His Church unless it could be known. Like Christ who proved His Mission by outward signs, the Church left by Him to continue that Divine Mission, should be known by outward marks of identification. Christ instituted but one True Church. If He gave the command to teach all nations to the Apostolic Band, which recognized Peter as the Supreme Leader, the very foundation rock upon which the Church was built, any religious group not delegated to teach the same mission entrusted to the Apostles by Christ, and through them to their lawful successors, cannot claim institution by Him and, consequently, cannot be His Church. That it was the intention of the Lord to unite all men in one fold, is clear from His own words; for He said: "There shall be one fold and one Shepherd." (John 10-16.)

It certainly was not the intention of Jesus Christ that there should be many flocks with a corresponding number of shepherds. But one man, and that man, Peter, was commissioned to lead the Flock. Other flocks there are, but only one was given to Peter as his charge when he was appointed "The Vicar of Christ" by the Master Himself. "Thou art Peter and upon this rock I shall build My Church and the gates of hell shall not prevail against Her." Where Christ laid no foundation, neither did He build. Where we do not find His representative with the keys, neither shall we discover the door to His spiritual kingdom.

The history of mankind shows the desire of men to attain Unity, but a study of mankind proves conclusively that Unity has been impossible in the natural order. Well has it been said that history might be called a study of difference. From the very beginning, discord set individual against individual, and tribes mustered their strength with their warriors, pitted against other tribes similarly prepared for the encounter. History records the horrors of wars between nations. Millions uncounted, have fallen amid the smoke of battle waged with fury, diabolical.

Countless varieties of religions have been set up. The Golden Calf has toppled from its pedestal. The gods of Rome and of Greece have crumpled in their niches. The resultant rubble heaps testify to their impotency. The temples where the pagan gods received the worship of their devotees, now stark ruins, prove to the modern world how futile was the attempt of the builders, unaided by the one True God, to establish one faith.

Differences have abounded in the racial, cultural, and asthetic fields. There have been ethical differences galore. Let us take the world today. Abroad we see how difficult is association with citizens of other nations because of differences in language, local customs, points of view, and moral standards. Despite the United Nations Organization, there is no peace. What is the situation in our own country? Here we are confronted by the sorry spectacle of class arrayed against class; barriers, almost insurmountable, set up by differences in education, and a constant conflict of interests. The arena of politics is a veritable field of conflict. Political parties are split up, and religious groups divide — and then divide again. Clubs are incorporated, carry on for a while, and disintegrate. Societies are set up, only to become extinct through factional discord. We must agree that men cannot agree. They have failed in their aim to establish Unity in the realm of religion and philosophy, in ethics, or in government. Their failure has indeed been a melancholy failure.

Unity has not disappeared from the face of the earth. However, the Unity of which we speak is not Unity in the natural order, although it is found upon the earth. It is the Unity of the Catholic Church — one of Her four glorious Marks of identification as the Church of Christ. She has passed through the violent changes of history, emerging from the catacombs, strengthened by transfusions of the life blood of Her martyrs. She has built up Her cathedrals, Her churches, Her chapels, on sites where formerly pagans had practised their cult. Through the centuries,

principles. All her members follow the same principles: The same sins, the same vices are condemned and denounced; the same virtues are inculcated and stressed.

In matters of essential discipline, whether in regard to priests or people we find that in the Catholic Church there is strict uniformity. When we look for discipline in churches not Catholic, we discover a difference in discipline in about every country and sect.

How reconcile the claim of the other large Christian group to the Mark of Unity, when she has one faith in the home Island, with quite a different faith professed by those who dwell in other parts of the same Archipelago, a third faith professed in Switzerland, a fourth in Germany, a fifth in the United States, until the count of those claiming establishment by the Divine Founder reaches three hundred. They differ widely in their concepts of doctrine. For example the Free Church, holding as worthy of condemnation what the Established Church believes as true. Some believing what others repudiate.

Let us take the subject of the Real Presence of Christ sacramentally. One sect believes it to be true, while another group of the same general religious body holds that it is a mere memorial. Among the minor divisions we discover a rather pathetic situation created by their divergence of views on matters of Faith which are obviously essential when we consider the proof based on Unity.

That other Christian denominations are lacking in Unity appears self-evident, for they admit of no supreme authority in matters of faith. Sects, numbered in the hundreds, have sprung up, differing radically in faith, worship, sacraments and in authority. It is not surprising that this is true because where there exists no unity in teaching body, necessarily, there can be no oneness in faith, sacraments or method of worship.

What conclusion would you draw, if in searching, you should discover that one sect preaches predestination, in salvation by faith alone, and the leaders of other branches of the same church exhorting those in their congregation "to hold fast to the idea of the necessity of Free Will and Good Works!"

Someone might say that the other church may rightfully establish its claim in that all its sects follow the Bible. Like the misuse of a potent force, the Sacred Book is much abused by the principle of private interpretation which occasions errors, dissension and schisms. Here we find a perversion of the Word of God to make it the foundation for the establishment of a man-made contradictory system, assuming an assurance, as if God, the Founder of Church which was to assist all men to be saved, could subscribe to two systems . . . one right and the other not right.

Immediately the idea of private interpretation eliminates such sects on the principle that they cannot claim authenticity, since private interpretation has ever produced and will continue to produce division. Following such a system, each member of these sects, which support the opinion of such interpretation, learned or poorly equipped scholastically, may interpret the Scripture according to his particular views, from his own peculiar angle of approach, based on personal reasons and wishful thinking.

The liturgy of the Catholic Church is one. No matter in which country a Catholic may be, when he enters a Catholic Church, he is at home in His Father's house, despite the fact that he knows neither the people in the congregation nor their language. How often have we heard from the lips of veterans recently returned from foreign countries, of the happiness they experienced upon entering a cathedral in Europe or a palm-thatched hut of a chapel . . . to see the Holy Sacrifice of the Mass celebrated in the same manner as at home; to find the various devotions and services conducted in the old familiar way. How impressive to find men from many countries reciting the self-same creed, praying and receiving Holy Communion together . . . each one feeling perfectly at home! The appointments of the altar, the sacred vessels, the vestments, the crucifix, the Missal or Mass Book, all just the same as at home. They were in the shelter of their Father's House, firmly established upon the rock against which onrushing floods, the surge of battle and the fury of the storms made no impression. They were spiritually united and their souls were at peace. Here they found the same seven sacraments, administered in the same way as they were administered in their native land. The same familiar means of grace were here to be found for their spiritual adjustment and for the sustenance of their souls. Here they experienced peace for they felt the invisible presence of Christ.

In the Catholic Church, the same august Holy Sacrifice of the Mass, in essentially the same words, is everywhere offered. The Sacramental System, made up of the seven outward signs instituted by Christ to give grace, are everywhere administered in the same way. It is lamentable to discover such a lack of uniformity in service as carried out in the majority of the other denominations and the renouncement of most of the Sacraments.

One group, in one country, carries on its service of worship in one manner while another group of the same religious body, in another country, pays its respect to the Almighty in quite a different way. It appears as though in practically each one of the three hundred sects representing to be of the Church of Christ, there is lack of uniformity, since in each assemblage a different service is conducted according to the particular views of a relatively small group or dictated by a sentimental urge to give religious expression independent of one another.

Only in the Catholic Church do we find the establishment of worship which is universal and as unchanging as the stars; the Holy Sacrifice of the Mass. The oneness of her Faith is clear when we realize that though other literature may become obsolete, not only in language but also in substance, the Catholic of this twentieth century can turn to the devotions, the philosophy and teaching of the Theologians and Doctors of the early ages of the Church with utmost satisfaction and confidence. They have never become outmoded.

As for the Unity in government, the fact that the Papacy and the hierarchy have withstood all the vicious attacks hurled at them, that they have continued in existence for two thousand years governing the many races which make up mankind, with all their many differences in other fields, is ample proof of oneness in government.

For such unity no human explanation is possible. The explanation can be ascribed only to a supernatural one. The unity so evident in the Catholic Church in Faith, in the Moral code, in government, in liturgy, in sacrifice, in the sacramental system, is definitely a miracle. Since unity is a miracle, something which cannot be accounted for by natural means, God, Himself, must be responsible for it. Unity as possessed by the Catholic Church, throughout the world and throughout the centuries has never approached accomplishment, even remotely in any other organization. Since it is superhuman, above nature, a miracle, it necessarily is of God.

Truly the Unity found in the Catholic Church is amazing. Unity is not easily attained even in a small way; factors such as heredity, custom education enter to rend asunder. Rarely do we find more than a few leaders agreeing on a few issues for but a short time. With the Catholic Church, however, it is truly remarkable, indeed astounding that there are over three hundred million agreeing on what has been accepted by the Church for almost two thousand years, on faith, on morals, on worship, on sacraments, on government things about which men differ and agree on, only with the greatest difficulty. These same Catholics, united in this most unusual manner, are not united in other matters. They differ vehemently, at times, on other things . . . politics, for example.

We ask at this time for an explanation of this Unity, as yet, to our knowledge, none has been offered. This is our conclusion and we must insist upon it, that only the power of a Divine Founder can account for it. We say, therefore, that based upon the identification mark of Unity, the Catholic Church is the Church of God.

Instruction 64 — Authenticity of the Roman Catholic Church proved by Her Marks Unity — Part Two

We are positive that Christ founded a Church and that His Church was to be an organized society of a visible nature. "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. 16; 18.)

Christ did not establish many Churches, but only one. We are certain of this, both logically and historically. Only one Church can be the true Church for there was but one Divine Founder, and there is, necessarily but one Truth, the Truth of Christ.

Christ did not say to Peter that He would found His Churches, but "My Church." Logically, only this one can be His true Church. But which is the true Church of this Divine Founder? Besides the Catholic Church there are other religious groups which have been split into approximately three hundred sects, each claiming institution by Christ as His Church. The decisive question is which one of all these which claims Christ as its Head, possesses identifying marks which will prove beyond all doubt that it is The Church founded upon Peter, the Rock?

Certainly, Christ would not have established three hundred kinds of religion with radical differences as so many gateways to eternal life. The God of Truth, the God of Order, established His Church to carry on His work in the world to assist men, during the days of their probation, not to confuse and baffle them in their quest for the Eternal Goal.

With hundreds of Churches, claiming to possess the deposit of faith and the divine commission to represent God in the world, it is quite necessary that a Church making such claim to establishment by God should be ready to show Her credentials, otherwise no one will be able to discover whether it is the true Church,

twenty of them, She has succeeded in uniting millions — yes — hundreds of millions of people differing radically in race, in culture, social positions, in education, and in interests of many sorts.

She has established one faith, one philosophy one system of ethics. Despite pressures from many quarters, She has never tolerated alterations of Her Divine Mandates, even though it meant that She was to be bereft of a child She loved dearly.

Conclusion

In the past four hundred years, from time to time, branches and twigs have broken away from the tree of the true church. The Mother grieves when a child takes leave of home. She loves it still and prays for its return. So, too, with the Church when from her side stray the children who find her moral demands irksome, forgetful of the fact that She speaks with the authority of a Divine Founder who has delegated Her to hold fast to the Christian Faith and has made Her the Protectress of the moral code. The eager seeker after truth must be impressed, necessarily with this firm, fearless adherence to Christian morals, particularly when to be faithful to her trust she has permitted nations to abandon her, their Mother. He who hears you hears Me, said Christ. He who despises you despises Me and Him Who sent Me.

Never has the Church permitted a vestage of the truth entrusted to her to be taken away; never has she permitted additions to be made to the sacred deposit, no matter how trivial. Her trust is a sacred one and she has been faithful to her sacred trust.

To the decisive question: Is the Roman Catholic Church the Church of Christ? The answer is, YES. This conclusion is based on Her identification Mark of Unity, the Unity for which Christ prayed at the Last Supper, based also on His conception of His Church as One Flock with One Shepherd, on His idea of the Great Tree which was to grow from the mustard seed planted by God and nurtured by Him. In the Roman Catholic Church alone is that Unity to be found which logically was to be a mark of authenticity, of the finished product of a Divine Founder.

Earnestly should we pray, sincerely and often, that the wish of Christ may soon be realized that there be but One Fold and One Shepherd; that the prayer of Christ on the eve of His Sacrifice, in a solemn moment before His Death be answered; "That they may be one, as Thou Father, in Me and I in Thee; that they also may be one in Us."

PROGRAMME FOR WEEK OF JUNE 9th, 1946 (Continued)

- b) **(Communion Sundays)** Next Sunday (3rd Sunday of June) will be Communion Sunday for Boys of parish.
- c) **(Social Activities)** Tuesday, 8:30 p.m., usual Women's Club Whist at St. Anthony's Hall.
- d) **(Cultural Activities)** Final meeting of Christocratic Club for 1945-1946 season will be held Thursday evening, June 13th, in form of a dinner at New Ocean House, Swampscott. The principal speaker will be Mr. Robert Wilberforce, general adviser, British Information Services. He was formerly secretary to the British Minister at the Vatican, and served as a member of the British Delegation to the disarmament conferences in both Washington and Geneva. A graduate of Balliol College, Oxford, he went to Rome in 1927 to report on the recataloguing of the Vatican Library at the invitation of Pope Pius XI.
- e) Easter Duty time ends next Sunday — Trinity Sunday.
- f) Girls' Drum Corps Rehearsal, 6:30 Monday evening in church yard.
- g) I feel that the summer months call for somewhat of a respite in the pace of the priests' work in this parish, and that each deserves a vacation in turn. Therefore after the Sacred Heart School graduation exercises of next Sunday, all extra devotions and social activities not specially announced on the previous Sundays, will be discontinued until the annual priests' retreats are concluded in September. The Essex County Catholic Radio Programme will conclude its present season on the last Sunday in June.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF JUNE 9th, 1946

Pentecost Sunday — 2nd Sunday of the Month

- 1) **PRAYERS:** John Morrissey, Leo F. Gleason, Frank Rooney Jr., Patrick Condon.
Announced High Masses: Delia Kelley, 1st Anniv. Mem. H. M., Monday 7:00 a.m.
Eugene Robidoux, Mo's Md. Mem. High Mass, Wednes., 7 a.m., and Thurs., 7 a.m.
- 2) **BANNS OF MARRIAGE:** 3rd time: Peter Cirafice and Ruth Anne Wade; 3rd time: John Raimo and Henrietta McGhee; 2nd time: Elmer Joseph Richard and Eileen Ann Mahoney; 2nd time: Arthur John Charbonneau and Mary Teresa De Simone; 2nd time: Bernard D. Durant and Ida Eugenia Vigliotta; 2nd time: Louis J. (Papanicolaou) Nichols and Lillian F. Haynes.
- 3) **LETTERS:** 1) Read Archbishop's letter on Seminary Collection to be taken up today and extended over next Sunday in view of the Mass at Manning Bowl at 10:00 a.m. this morning.
2) Special Confirmation for Adults and Converts at Cathedral, Thursday evening, June 20 at 7:30 p.m.
3) Boston College Intown announces for men and women evening courses in Business Administration and the usual Bachelor of Arts and Sciences scholarship and entrance examinations on June 10 and June 11 at 7:00 p.m. Both nights required. For further information write or call Boston College Intown, 126 Newbury St., KENmore 1615.
- 4) **COLLECTIONS:** a) The assessment upon this parish for support of Seminary this year is \$546.60.
b) In view of the confusion occasioned by advancing our June monthly Parish Fund Envelope Collection, to the first Sunday instead of the usual second Sunday, it dropped from the usual \$400 to \$156. We trust that those who omitted their donations last Sunday will not neglect the matter.
- 5) **ORDO:** Wednesday, Friday and Saturday of this week are Ember Days — days of fast and abstinence with working men's privilege of eating meat once on Wednesday and Saturday.
- 6) **ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays 4 to 4:30 p. m.**
Today's Speaker: Rev. E. J. McLaughlin, Pastor St. Paul's, Hamilton, Mass.
Subject: Instruction 65: Baltimore Catechism Chapter XII (Continued) The Second Mark of the True Church of Christ: Sanctity. Instruction 66: (Same — Continued.)
- 7) **MISCELLANEOUS ANNOTATIONS:**
 - a) **(Regular Devotions)** 1) Sunday, 3:00, Braves Field, Boston, Annual Holy Hour for Men under auspices of Holy Name Society. "The Archdiocese Salutes the Returning Veterans."
2) Sunday, 5:00 p.m., Rosary and Benediction (lower church).
3) Monday, 7:25 p.m., Usual Novena Devotions (lower church).
4) Sunday School Graduation at 8:30 Mass (upstairs) this morning.

(Continued on page 6)

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.
Instruction 63 — Authenticity of the Roman Catholic Church proved by Her Marks
Unity — Part One

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

In a solemn moment, at the Last Supper, with His Apostles gathered about Him, Christ addressed this sublime petition to His Father: "And not for them only do I pray, but for them also, who through their word shall believe in Me; that they all may be one, as Thou Father in Me and I in Thee, that they also may be one in us." (Jn. 17; 20.) The obvious conclusion, therefore, is that the Church of Christ must be One.

Christ certainly required Unity in His Church. "There is but one fold and one shepherd." (Jn. X:16.) "We being many are one body in Christ." (St. Paul . . . Rom. XII:5.) "There is but one body, one spirit, one Lord, one Faith, one Baptism." (St. Paul . . . Ephes. IV.) Therefore it is necessary to conclude that no church can be the Church of Christ, which has not this unity, this oneness.

In a search for the marks of identification, let us determine whether the first mark, Unity, is to be discovered in the Catholic Church and also whether or not it is to be found as the characteristic of any other religious group.

All Christians admit that there is but one God, that there is but one Lord as there is but one Faith, one Baptism; so there can be but one Church, the visible society of all Christians, who together form the mystical body of Christ.

Jesus Christ established His Church to save all men. The Church is a congregation of all baptized persons, united in the same true Faith, possessing the same sacrifice, using the same sacramental system, governed by the successor of Saint Peter, the visible head of the Church founded by Christ to teach, to sanctify and to rule its members in keeping with the mandate of the Divine Founder.

What a pity that dissension, disunion, discord and division have broken the unity of Christianity and weakened the bulwark which could be raised in this world of chaos against the onrush of godlessness and immorality!

Besides three hundred and sixty million Catholics there are two hundred and fifty million persons who also call themselves followers of Christ, but who are divided into approximately three hundred different religious sects.

There is no question that the Catholic Church is one in faith, that She possesses but one moral code. The whole world over, whether in a seething metropolis or along the far-flung frontiers of civilization, despite differences in color, speech or mode of living, wherever you meet a Catholic you may be certain that he is united with all other Catholics of the world in unity of faith. The same faith is preached everywhere; to the same Creed does every Catholic subscribe.

Amongst Catholics there are no sects. Then, too, there is no Church of this country or of that Nation. All Catholics in the world, three hundred million people, profess the same belief, recite the same creed. We repeat, all Catholics believe the same truths; to fail to accept any one of these truths would mean exclusion of oneself from the Catholic communion. The Roman Catholic Church is quite apparently not the Church of any particular country or race, but is the Church of the world.

As for Oneness in government, no one who is observant will question that the Catholic Church is one in her government. All the members of that ancient Church throughout the world are directed by their spiritual guides . . . their pastors, who in turn receive direction from their Bishops, who themselves are appointed by and are directed by the Pope, the Sovereign Pontiff, the Bishop of Rome, the lawful successor of St. Peter and the Visible Head of the Church.

Where, but in the Catholic Church, can you discover a world organization or society whose members may still love their country enough to offer to die for it if necessary, and yet are united in respect for one spiritual guide. They worship in the same manner, holding the same dogmatic principles, each race, differing in language and in appearance, maintaining the same unity of faith and of morals under one leader.

Outside the Catholic Church this is what is found. In one Church, we find a hierarchy . . . Bishops and ordination by them is believed to be necessary, in another they are rejected.

The Catholic Church is one in her moral standards uniformly binding those in high estate as well as the lowly servant. Despite the fact that the laws of moral conduct in the individual case may seem difficult to obey, there can be no compromise. The Catholic Church does not yield, for the commands She issues are the commands of Her Divine Founder. She is the guardian of unity in all essential things. "He who heareth you, heareth me" said the Lord.

It is quite evident to the sincere searcher after "Oneness" as a mark of the true Church, that in the Catholic Church there is absolute unity in her moral

or not. The credentials which the Catholic Church is not only willing but eager to submit for scrutiny by those searching for the truth, are her four marks. A mark is an outwardly visible sign; it must necessarily be such, otherwise it would not serve the purpose of identification. It is evident to all. It requires no proof. A mark must be of the very nature of the Church, in other words, an essential characteristic. Attributes such as Infallibility, though essential are not outwardly visible; miracles, though outwardly visible are not essential. Unity, Sanctity, Catholicity, and Apostolicity, are clearly discernible and are essential to the constitution of the True Church. The identifying marks of the Church, must come from the very nature of the Church.

Since the purpose of Christ in instituting a Church was to lead all men during their earthly sojourn to eternal life by the exercise of the Christian Religion, it follows that His Church should be recognizable. Men should be able to distinguish it from all other Churches which claim Him as their Founder, but which, in reality, were established by men.

It would be impossible to fulfill the obligation imposed by Christ to become members of His Church unless it could be known. Like Christ who proved His Mission by outward signs, the Church left by Him to continue that Divine Mission, should be known by outward marks of identification. Christ instituted but one True Church. If He gave the command to teach all nations to the Apostolic Band, which recognized Peter as the Supreme Leader, the very foundation rock upon which the Church was built, any religious group not delegated to teach the same mission entrusted to the Apostles by Christ, and through them to their lawful successors, cannot claim institution by Him and, consequently, cannot be His Church. That it was the intention of the Lord to unite all men in one fold, is clear from His own words; for He said: "There shall be one fold and one Shepherd." (John 10-16.)

It certainly was not the intention of Jesus Christ that there should be many flocks with a corresponding number of shepherds. But one man, and that man, Peter, was commissioned to lead the Flock. Other flocks there are, but only one was given to Peter as his charge when he was appointed "The Vicar of Christ" by the Master Himself. "Thou art Peter and upon this rock I shall build My Church and the gates of hell shall not prevail against Her." Where Christ laid no foundation, neither did He build. Where we do not find His representative with the keys, neither shall we discover the door to His spiritual kingdom.

The history of mankind shows the desire of men to attain Unity, but a study of mankind proves conclusively that Unity has been impossible in the natural order. Well has it been said that history might be called a study of difference. From the very beginning, discord set individual against individual, and tribes mustered their strength with their warriors, pitted against other tribes similarly prepared for the encounter. History records the horrors of wars between nations. Millions uncounted, have fallen amid the smoke of battle waged with fury, diabolical.

Countless varieties of religions have been set up. The Golden Calf has toppled from its pedestal. The gods of Rome and of Greece have crumbled in their niches. The resultant rubble heaps testify to their impotency. The temples where the pagan gods received the worship of their devotees, now stark ruins, prove to the modern world how futile was the attempt of the builders, unaided by the one True God, to establish one faith.

Differences have abounded in the racial, cultural, and aesthetic fields. There have been ethical differences galore. Let us take the world today. Abroad we see how difficult is association with citizens of other nations because of differences in language, local customs, points of view, and moral standards. Despite the United Nations Organization, there is no peace. What is the situation in our own country? Here we are confronted by the sorry spectacle of class arrayed against class; barriers, almost insurmountable, set up by differences in education, and a constant conflict of interests. The arena of politics is a veritable field of conflict. Political parties are split up, and religious groups divide — and then divide again. Clubs are incorporated, carry on for a while, and disintegrate. Societies are set up, only to become extinct through factional discord. We must agree that men cannot agree. They have failed in their aim to establish Unity in the realm of religion and philosophy, in ethics, or in government. Their failure has indeed been a melancholy failure.

Unity has not disappeared from the face of the earth. However, the Unity of which we speak is not Unity in the natural order, although it is found upon the earth. It is the Unity of the Catholic Church — one of Her four glorious Marks of identification as the Church of Christ. She has passed through the violent changes of history, emerging from the catacombs, strengthened by transfusions of the life blood of Her martyrs. She has built up Her cathedrals, Her churches, Her chapels, on sites where formerly pagans had practised their cult. Through the centuries,

principles. All her members follow the same principles: The same sins, the same vices are condemned and denounced; the same virtues are inculcated and stressed.

In matters of essential discipline, whether in regard to priests or people we find that in the Catholic Church there is strict uniformity. When we look for discipline in churches not Catholic, we discover a difference in discipline in about every country and sect.

How reconcile the claim of the other large Christian group to the Mark of Unity, when she has one faith in the home Island, with quite a different faith professed by those who dwell in other parts of the same Archipelago, a third faith professed in Switzerland, a fourth in Germany, a fifth in the United States, until the count of those claiming establishment by the Divine Founder reaches three hundred. They differ widely in their concepts of doctrine. For example the Free Church, holding as worthy of condemnation what the Established Church believes as true. Some believing what others repudiate.

Let us take the subject of the Real Presence of Christ sacramentally. One sect believes it to be true, while another group of the same general religious body holds that it is a mere memorial. Among the minor divisions we discover a rather pathetic situation created by their divergence of views on matters of Faith which are obviously essential when we consider the proof based on Unity.

That other Christian denominations are lacking in Unity appears self-evident, for they admit of no supreme authority in matters of faith. Sects, numbered in the hundreds, have sprung up, differing radically in faith, worship, sacraments and in authority. It is not surprising that this is true because where there exists no unity in teaching body, necessarily, there can be no oneness in faith, sacraments or method of worship.

What conclusion would you draw, if in searching, you should discover that one sect preaches predestination, in salvation by faith alone, and the leaders of other branches of the same church exhorting those in their congregation "to hold fast to the idea of the necessity of Free Will and Good Works!"

Someone might say that the other church may rightfully establish its claim in that all its sects follow the Bible. Like the misuse of a potent force, the Sacred Book is much abused by the principle of private interpretation which occasions errors, dissension and schisms. Here we find a perversion of the Word of God to make it the foundation for the establishment of a man-made contradictory system, assuming an assurance, as if God, the Founder of Church which was to assist all men to be saved, could subscribe to two systems . . . one right and the other not right.

Immediately the idea of private interpretation eliminates such sects on the principle that they cannot claim authenticity, since private interpretation has ever produced and will continue to produce division. Following such a system, each member of these sects, which support the opinion of such interpretation, learned or poorly equipped scholastically, may interpret the Scripture according to his particular views, from his own peculiar angle of approach, based on personal reasons and wishful thinking.

The liturgy of the Catholic Church is one. No matter in which country a Catholic may be, when he enters a Catholic Church, he is at home in His Father's house, despite the fact that he knows neither the people in the congregation nor their language. How often have we heard from the lips of veterans recently returned from foreign countries, of the happiness they experienced upon entering a cathedral in Europe or a palm-thatched hut of a chapel . . . to see the Holy Sacrifice of the Mass celebrated in the same manner as at home; to find the various devotions and services conducted in the old familiar way. How impressive to find men from many countries reciting the self-same creed, praying and receiving Holy Communion together . . . each one feeling perfectly at home! The appointments of the altar, the sacred vessels, the vestments, the crucifix, the Missal or Mass Book, all just the same as at home. They were in the shelter of their Father's House, firmly established upon the rock against which onrushing floods, the surge of battle and the fury of the storms made no impression. They were spiritually united and their souls were at peace. Here they found the same seven sacraments, administered in the same way as they were administered in their native land. The same familiar means of grace were here to be found for their spiritual adjustment and for the sustenance of their souls. Here they experienced peace for they felt the invisible presence of Christ.

In the Catholic Church, the same august Holy Sacrifice of the Mass, in essentially the same words, is everywhere offered. The Sacramental System, made up of the seven outward signs instituted by Christ to give grace, are everywhere administered in the same way. It is lamentable to discover such a lack of uniformity in service as carried out in the majority of the other denominations and the renouncement of most of the Sacraments.

One group, in one country, carries on its service of worship in one manner while another group of the same religious body, in another country, pays its respect to the Almighty in quite a different way. It appears as though in practically each one of the three hundred sects representing to be of the Church of Christ, there is lack of uniformity, since in each assemblage a different service is conducted according to the particular views of a relatively small group or dictated by a sentimental urge to give religious expression independent of one another.

Only in the Catholic Church do we find the establishment of worship which is universal and as unchanging as the stars; the Holy Sacrifice of the Mass. The oneness of her Faith is clear when we realize that though other literature may become obsolete, not only in language but also in substance, the Catholic of this twentieth century can turn to the devotions, the philosophy and teaching of the Theologians and Doctors of the early ages of the Church with utmost satisfaction and confidence. They have never become outmoded.

As for the Unity in government, the fact that the Papacy and the hierarchy have withstood all the vicious attacks hurled at them, that they have continued in existence for two thousand years governing the many races which make up mankind, with all their many differences in other fields, is ample proof of oneness in government.

For such unity no human explanation is possible. The explanation can be ascribed only to a supernatural one. The unity so evident in the Catholic Church in Faith, in the Moral code, in government, in liturgy, in sacrifice, in the sacramental system, is definitely a miracle. Since unity is a miracle, something which cannot be accounted for by natural means, God, Himself, must be responsible for it. Unity as possessed by the Catholic Church, throughout the world and throughout the centuries has never approached accomplishment, even remotely in any other organization. Since it is superhuman, above nature, a miracle, it necessarily is of God.

Truly the Unity found in the Catholic Church is amazing. Unity is not easily attained even in a small way; factors such as heredity, custom education enter to rend asunder. Rarely do we find more than a few leaders agreeing on a few issues for but a short time. With the Catholic Church, however, it is truly remarkable, indeed astounding that there are over three hundred million agreeing on what has been accepted by the Church for almost two thousand years, on faith, on morals, on worship, on sacraments, on government things about which men differ and agree on, only with the greatest difficulty. These same Catholics, united in this most unusual manner, are not united in other matters. They differ vehemently, at times, on other things . . . politics, for example.

We ask at this time for an explanation of this Unity, as yet, to our knowledge, none has been offered. This is our conclusion and we must insist upon it, that only the power of a Divine Founder can account for it. We say, therefore, that based upon the identification mark of Unity, the Catholic Church is the Church of God.

Instruction 64 — Authenticity of the Roman Catholic Church proved by Her Marks Unity — Part Two

We are positive that Christ founded a Church and that His Church was to be an organized society of a visible nature. "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it." (Matt. 16; 18.)

Christ did not establish many Churches, but only one. We are certain of this, both logically and historically. Only one Church can be the true Church for there was but one Divine Founder, and there is, necessarily but one Truth, the Truth of Christ.

Christ did not say to Peter that He would found His Churches, but "My Church." Logically, only this one can be His true Church. But which is the true Church of this Divine Founder? Besides the Catholic Church there are other religious groups which have been split into approximately three hundred sects, each claiming institution by Christ as His Church. The decisive question is which one of all these which claims Christ as its Head, possesses identifying marks which will prove beyond all doubt that it is The Church founded upon Peter, the Rock?

Certainly, Christ would not have established three hundred kinds of religion with radical differences as so many gateways to eternal life. The God of Truth, the God of Order, established His Church to carry on His work in the world to assist men during the days of their probation, not to confuse and baffle them in their quest for the Eternal Goal.

With hundreds of Churches, claiming to possess the deposit of faith and the divine commission to represent God in the world, it is quite necessary that a Church making such claim to establishment by God should be ready to show Her credentials, otherwise no one will be able to discover whether it is the true Church,

twenty of them, She has succeeded in uniting millions — yes — hundreds of millions of people differing radically in race, in culture, social positions, in education, and in interests of many sorts.

She has established one faith, one philosophy one system of ethics. Despite pressures from many quarters, She has never tolerated alterations of Her Divine Mandates, even though it meant that She was to be bereft of a child She loved dearly.

Conclusion

In the past four hundred years, from time to time, branches and twigs have broken away from the tree of the true church. The Mother grieves when a child takes leave of home. She loves it still and prays for its return. So, too, with the Church when from her side stray the children who find her moral demands irksome, forgetful of the fact that She speaks with the authority of a Divine Founder who has delegated Her to hold fast to the Christian Faith and has made Her the Protectress of the moral code. The eager seeker after truth must be impressed, necessarily with this firm, fearless adherence to Christian morals, particularly when to be faithful to her trust she has permitted nations to abandon her, their Mother. He who hears you hears Me, said Christ. He who despises you despises Me and Him Who sent Me.

Never has the Church permitted a vestage of the truth entrusted to her to be taken away; never has she permitted additions to be made to the sacred deposit, no matter how trivial. Her trust is a sacred one and she has been faithful to her sacred trust.

To the decisive question: Is the Roman Catholic Church the Church of Christ? The answer is, YES. This conclusion is based on Her identification Mark of Unity, the Unity for which Christ prayed at the Last Supper, based also on His conception of His Church as One Flock with One Shepherd, on His idea of the Great Tree which was to grow from the mustard seed planted by God and nurtured by Him. In the Roman Catholic Church alone is that Unity to be found which logically was to be a mark of authenticity, of the finished product of a Divine Founder.

Earnestly should we pray, sincerely and often, that the wish of Christ may soon be realized that there be but One Fold and One Shepherd; that the prayer of Christ on the eve of His Sacrifice, in a solemn moment before His Death be answered; "That they may be one, as Thou Father, in Me and I in Thee; that they also may be one in Us."

PROGRAMME FOR WEEK OF JUNE 9th, 1946 (Continued)

- b) **(Communion Sundays)** Next Sunday (3rd Sunday of June) will be Communion Sunday for Boys of parish.
- c) **(Social Activities)** Tuesday, 8:30 p.m., usual Women's Club Whist at St. Anthony's Hall.
- d) **(Cultural Activities)** Final meeting of Christocratic Club for 1945-1946 season will be held Thursday evening, June 13th, in form of a dinner at New Ocean House, Swampscott. The principal speaker will be Mr. Robert Wilberforce, general adviser, British Information Services. He was formerly secretary to the British Minister at the Vatican, and served as a member of the British Delegation to the disarmament conferences in both Washington and Geneva. A graduate of Balliol College, Oxford, he went to Rome in 1927 to report on the recataloguing of the Vatican Library at the invitation of Pope Pius XI.
- e) Easter Duty time ends next Sunday — Trinity Sunday.
- f) Girls' Drum Corps Rehearsal, 6:30 Monday evening in church yard.
- g) I feel that the summer months call for somewhat of a respite in the pace of the priests' work in this parish, and that each deserves a vacation in turn. Therefore after the Sacred Heart School graduation exercises of next Sunday, all extra devotions and social activities not specially announced on the previous Sundays, will be discontinued until the annual priests' retreats are concluded in September. The Essex County Catholic Radio Programme will conclude its present season on the last Sunday in June.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

"MAKE-UP" COLLECTION TODAY

Our June Monthly Parish Fund Collection, which was advanced to the First Sunday in June amounted to only \$226, including last Sunday's delayed contributions, a deficit of \$174 for that item for this month.

The Annual assessment upon this parish for the Seminary is \$546.60 but in view of the large number who attended the Pentecost Mass in Manning Bowl last Sunday, the collection amounted to only \$382.65, a deficit of \$164 for that item.

To make up for this total deficit (\$338) for this month, I am asking you please to make an extra donation in the second collection at all the Masses today.

Thank you.

FATHER SALLAWAY

A LITTLE LESSON IN ARITHMETIC

The confusion occasioned by the disturbance of our several collections this month, suggests that I give you all a clearer appreciation of Parish finances by revealing to you a typical monthly balance sheet of this Parish. The following are merely the constant basic figures, which do not vary from month to month.

RECEIPTS

1) Sunday Seatings @ 15c (average) (\$250 per week)	\$1000
2) Offertory Collection @ 10c (aver.) (\$130 per week)	520
3) Shrines: (\$40 per week)	160
4) Monthly Parish Fund Envelope Collection	400
	<hr/>
	\$2080

DISBURSEMENTS

Salaries: 1) Four Priests:	\$200
2) Janitor Service:	180
3) Domestic Service:	216
4) Support of Convents (12 nuns)	350
5) Support of Rectory: (6 persons and occasionals)	300
Monthly Averages:	
6) Light, heat, telephone, etc.	350
7) Insurance	100
8) Altar Supplies: Candles, vigil lights, wine, etc.	100
9) Other Incidentals: Music, School expenses: cleaning and supplies, taxes, repairs, print- ing, etc.	350
	<hr/>
	\$2146

These figures give you some accurate and detailed measure of your constant, silent, unheralded generosity. At the same time, they explain how even with all that generosity, it takes many months to accumulate enough reserve to do several things that I am very eager to do, but which require a reserve of several thousand dollars, such as concrete surfacing (hot top) for school yard and church driveways, rubber kneelers for upper and lower church, a better sound system and possibly a parish car if we can ever afford such helpful convenience eventually. . . . In fact, these figures make it evident that any progress along such lines of extraordinary expense must be proportioned in this parish to any extra collections and social activities which may yield a considerable margin of reserve occasionally.

In the above listed details, I call your attention particularly to the following:

- 1) that the Monthly Parish Fund envelope Collection (Item 4 under Receipts,) intended to be the means of accumulating a Parish Reserve, is practically cancelled by the single item of Convent Support (Item 4 under Disbursements);
- 2) that the Offertory Collection (Item 2 under Receipts,) intended to cover the support of Rectory is exceeded by the items 3, 5 and the Rectory share of Item 6 under Disbursements, thus necessitating that the deficit be covered by the special collections at Christmas and Easter;
- 3) that with such a close margin of operation, such a loss of monthly revenue as we have suffered this month, due to the Pentecost Mass in the Manning Bowl last Sunday, necessitates the extra "make-up" collection requested today. Although minor monthly deficits occur frequently this is the first time in the three years I have been with you, that such a serious monthly deficit has occurred.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 65 — Baltimore Catechism Chapter XII (Continued) The Second Mark of the True Church of Christ: Sanctity

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

In previous instructions we spoke of the necessity of being able to distinguish the true Church from the many others which exist, for we could not hope to be saved without knowing the Church outside of which there is no salvation. We learned that the Church founded by Christ is a visible society, with definite marks of identification. We examined the credentials of the Catholic Church based upon the first of these marks of authenticity, namely Unity.

The second mark of the Church of Christ is **Sanctity, Holiness**. In the many religious groups which call themselves Christian, and each of which claims to be the Church of the Divine Founder, there can be but one true Church, for the Lord referred to His Church as the one fold with shepherd. Besides the possession of Unity, His Church must necessarily be Holy since her Founder is holy and His spouse could not be other than holy. It was of her that Saint Peter said: "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people." (1 Peter 2:9)

Immediately someone will shout: "If you claim the Catholic Church is the true Church, that she is holy, how do you account for the members of that Church, men and women, who lead lives which are anything but holy; the profligates, the inebriates, the unjust; those who are unscrupulous in many forms of human conduct?" According to Christ's own words, there will be found "cockle among the wheat." Certainly there are bad Christians within the Church, individuals who array themselves as followers of Christ, who parade beneath the standard of Catholicism, whose faces wear the mask of hypocrisy, whose deeds are dark for their souls are black. Shall we say that the efforts of the Master were futile, that His creation of an Apostolic band resulted in failure, that the Apostles, themselves, who suffered persecution and martyrdom lived and died in vain because of the arch-traitor, Judas, was of their number. That man, whose name will ever be associated with perfidy, was permitted by the Master to remain among them, even during the hours of his scheming, even to the end. Is our own country less to be admired or unworthy of our loyalty, because her penal institutions are crowded with those who were unwilling to obey her laws? Even though in high estate, if in the very chair of the President of the United States, there should be a villain in private life, would that unfortunate situation render the constitution of our beloved nation less worthy of our regard or blemish the integrity of the Supreme Court? There have been illustrious families, with noble sires, with mothers of saintly virtue, within which were to be found sons whose lives were at variance with the teachings of their parents. These persons possessed of free will, misused their God-given gift of freedom of choice in defiance of those appointed by God to direct them. Is the father of such an individual to be admired the less or his suffering mother to be reviled or the family, as such, ostracized because the son proved unworthy?

In the Catholic Church, sinners are to be found side by side with the just. Certainly not all members of the Church are holy, many are far from holy, but their presence does not take away from the sanctity of their Mother, the Church. She does not cease to be holy because some of her children are vicious. Their violations of the mandates of God cannot be attributed to her. To them she offers the means to eternal life, but their acceptance is a personal matter. She tolerates them with the hope of their conversion from their evil association, and their way of life which can terminate only in their destruction. "The wages of sin is death." "The cockle shall be tied into bundles to be burned." This holy Mother deplores the conduct of her wayward sons and daughters and prays for their return as penitents. The skill of a physician is not questioned because some of his patients fail to obey his injunctions or pour the medicine he prescribed into a drain.

That the doctrine of the church is holy no one can deny. It has its origin in the Divine Truth itself; it was taught by the Divine Son; it is intended to make men holy. To tear away the veil of ignorance, to inculcate lessons of decency, to order the passions of men, to acquaint the minds of men with the beauty of virtue and the dignity which they possess as sons of God, to instruct them to live amicably with those about them, to inspire them to be clean of heart and upright in spirit, to reestablish in their souls, the image of God desecrated by sin — this is the mission of the Catholic Church. Unmistakably such a doctrine is holy essentially. This holy Mother would have her children learn that through their patient sufferings of the ills of life, they may transform the vicissitudes of daily existence into opportunities for eternal merit. She repeats time and again the maxim of Christ. "Be ye perfect, even as your Heavenly Father is perfect."

brought about by dependence on such unsound teachings.

To substantiate the position that the Roman Catholic Church is the true Church of the Divine Master, we would like to refer to excerpts from the works of certain exponents of beliefs dissimilar to beliefs held by the Catholic Church.

The following are some of the tenets held by various denominations. "That the grossest sins do not hurt the elect, who do not forfeit thereby the grace of adoption and the state of justification." This Luther taught. This is hardly conducive to right living and the maintenance of high moral standards. "That God is the author of sin, and at the same time the avenger of it." This Calvin preached. This puts God the Father in a rather awkward position before His children, one must conclude. "That there is no falling from the grace of God, but that once in grace one is always in grace, how grievous so ever the sins he may commit." Calvin is responsible for that one. It is found in the Book of Institutions, Chapter the second. Yet grace is that which makes the soul holy and pleasing to God. That there is no free-will is this positive assertion of Luther discovered in his effusion, "Slave Will." Unfortunate Mankind to be thus deprived so unceremoniously of the God-given prerogative of freedom of choice, which made Him in that respect like unto God, and to be sent stumbling to the corral herein are to be found the beasts which operate through instinct — with no personal responsibility for their conduct.

Luther, again — This time from out, "The Captivity of Babylon." "No sin, unbelief alone, excepted, can cause damnation." This should prove rather comforting for those for whom the acceptance of a moral code would prove inconvenient. But it is not true that Faith without good works is dead. At least this appears to be the more logical teaching. There are many more such doctrinal assertions equally as unsound and damaging to one who would seek perfection. One readily can understand the lengths to which private interpretation can go as against legitimate authority. "By their fruits you shall know them."

Notwithstanding these erroneous opinions, a high moral standard is frequently found among adherents of various denominations not Catholic. These upright men and women happily do not carry out the professed tenets of their particular denominations, to their legitimate conclusion. They follow the dictates of conscience, the natural sense of right and wrong, and hold to certain vestiges of the Catholic faith which still persists among them.

Actuated to do the will of God, if they are baptised and possess perfect sorrow for sin, sorrow based solely on the fact that by sin they have offended God Who is all good and worthy of all love; if they are convinced, beyond a shadow of a doubt, that they already belong to the Church of Christ — they are safe. They belong to the soul of the Church — they would affiliate gladly with the Body of the Church if they knew of an obligation to do so, that they might obtain Grace through the use of the complete sacramental system, and by participation in the perfect sacrifice, the Holy Sacrifice of the Mass where Calvary and Tabor meet.

The contradictory nature of the various moral doctrines taught by the ever-varying sects, is of itself ruinous to holiness. Any claim to sanctity which might be offered in the doctrinal sphere is cancelled by the unholiness of the teachings on Predestination, on the unimportance of the Catholic doctrine of Free Will, belief that Faith alone is necessary and that good works are useless. Who believing such teachings can have any doctrinal motive to be good, to say nothing of an incentive to seek perfection. Holiness is incompatible with such principles.

At this point may we refer to a rather interesting fact, or should we say phenomenon. It is offered as evidence that the Catholic Church is holy and leads men to a holy life. From time to time there is defection on the part of individuals who once were affiliated with the Catholic Church. These apostates, renegades as they are called, forsook their Spiritual Mother. Were they the best, the holiest of her children? No, they were not. We do not, of course, refer to those who during infancy or the unformed years of adolescence were victims of circumstances or of misdirection or who through compulsion professed adherence to another form of religion other than the one in which they had been inducted by Baptism. No allusion is made to the helpless who have been sacrificed upon the altar of broken promises. We have in mind the grown-up type of apostate, for whom the sanctity of the Church proved too great; those who refused to accept the pronouncements of the Church on moral issues, such as marriage and divorce and who, in defiance, established their own religious system or formally joined one of the three hundred other religious groups. They constitute but a relatively small proportion of those who, once active Catholics, abandoned the practice of their faith. The others, who through lack of moral fibre or character, or actuated by worldly motives, no longer participate actively, do not renounce their faith in favor of another. They do not attend any church and would be horrified if charged with being not Catholic.

What of the laws of the Church? Are they holy?

Her admonitions, her prohibitions, her commands have as their sole purpose the avoidance of the occasions of sin, the indications of the pitfalls and stones of stumbling along the pathway leading to the judgment hall of God, the destruction of sin in all its insidious forms. In short, her office is to remove moral disorder from the lives of her spiritual children, entrusted to her by their Father, God. Her duty is to encourage the good in perseverance, gently to chide her wayward members and aid them in their return to a life of virtue. Thus does she assist them in their efforts, during the probation years upon the earth, to attain their heavenly objective — the happiness prepared by the Father for those of His children, who prove their love for Him by service.

The urge present in the soul of man to give honor to a Supernatural Being is perfectly satisfied in her holy form of worship. To God does she offer adoration in holiness and truth, recognizing Him as the Creator, the Lord and Master of the Universe. She recognizes that from Him, come all things possessed by her children save their sinfulness. That not only did He create them but that He sustains them in their comings and goings. It is through her that mankind may offer to God the perfect and completely acceptable sacrifice — that of the Holy Mass, the sacrifice of Calvary perpetuated, the sacrifice of His own beloved Son, Christ Jesus the Lord, offered at her altar from the rising of the Son to the going down of the same. The establishment of her feasts and days of holy commemoration are for the purpose of promoting the honor and glory of God among men. Her liturgy, her ritual, her ceremonies, place the jewel of religion in what we might call a "tiffany setting." She does this to arouse sentiments of reverence towards the Divine Majesty, to impress men with the dignity of God in whose honor she performs her sacred rites.

The tree referred to by the Divine Teacher as the Tree which beareth good fruits is the Church of His establishment. The fruits which she bears are holy fruits. It has been said of her that she is the fruitful Mother of Saints. As a consequence of her maternal care and as a result of their cooperation with her, men and women conquered not empires but themselves. Well does the Church acclaim her heroes, her heroines, and justly proclaim their deeds for they subdued and vanquished not peoples and nations but their own sinful propensities and rebellious passions. She has led them under the banner of the Cross, the Standard of Christ in the emulation of His heroic life, to scale the heights of sanctity, and attain the supernal peak. The noblest characters in all history are the virgins, the confessors and martyrs, the saints, who called the Catholic Church their spiritual Mother. Their glory is as imperishable as heaven itself. The mid-day sun is not so resplendent as the glory of the least of the saints of God. Every age has proclaimed its saints. These children of the Church and chosen servants of God have come from every imaginable class, from that of the Great Saint Louis, King of France, down to that of Vincent de Paul who in tatters begged for a crust of bread for the love of God.

As a result of her holy means and holy doctrines many members of the Catholic Church became illustrious for their sanctity. This is a fact which even her adversaries admit. For example: the Apology for the Confession of Augsburg, Art. 13, declares that Saint Bernard, Saint Francis and Saint Bonaventure were saints; and the Calendar of the Church of England admits others; and almost all the Saints of the Catholic Church are admitted by the one section of the English Church. As proof of this consider the large number of churches not Catholic, which have been dedicated to the memory of Roman Catholic Saints — men who attained to their great distinction, serving God as priests of the one, holy, catholic apostolic Church, in which they lived and died — the Roman Catholic Church.

From all this we must conclude that as a multitude has been sanctified through Christ in the Catholic Church, so men can be saved in this Church, it must be the true Church; for Christ did not establish two Churches. There is only one baptism, one fold, one shepherd, one revelation, containing one true-set of doctrines.

At this point it might prove interesting to touch lightly on the matter of miracles as testimony from God as to the holiness of Saints in the Catholic Church. Even her enemies admit that such testimony was offered, as is revealed by the admission of such men as Baldeus, Hackluit and Tavernier, all rigid Lutherans and Calvinists, when they referred to Francis Xavier as a Saint. Now Saint Francis was a Catholic priest and hence the Catholic religion, which, by the aid of these miracles, he taught and propagated, must be the true religion, since God could not give such startling proofs of His approbation to a system which supported erroneous doctrines.

In the true Church must be found extraordinary gifts of the Spirit, and although they are not essential to true sanctity they necessarily belong to the

sanctity of the Church. For speaking of His own miracles Christ said: "He that believeth in Me, the works that I do he also shall do; and greater then these shall he do; because I go to the Father." (Jn. XIV-12.) He renews the same promise with the words: "And these signs shall follow them that believe." (Mark XVI-17.) The gift of miracles is therefore, a property of the true Church.

We have treated Holiness as a mark, that is something that may be seen from without by any intelligent person. We might use the analogy of an iceberg; part invisible below the surface, but proved to exist by what can be seen. It must be remembered that we have dealt primarily with the holiness of the Church as evidenced by her doctrines and means and the undeniable results which have been attained by many of her children.

Instruction 66 — The Second Mark of the True Church: Sanctity (Continued)

Christ once said to the motley throng which surrounded Him: "Which of you shall convince Me of sin?" (Jn. VIII; 46.) All remained silent, for His life was of such amazing holiness that not even the most bitter of His opponents could charge Him with the slightest fault. We have said that a Church established by such a Founder, certainly must bear the identification mark of sanctity and that the formal praise, given to the Church by St. Paul must also be applicable to the true Church of Christ.

"Be you therefore, perfect, as also your heavenly Father is perfect." (Matt. V. 48) admonished Christ. It is not only the desire but the sole aim of the Catholic Church to provide the means whereby men may be aided to attain the goal of perfection. If men but profited by her teaching fulfilled her precepts and took advantage of her sacramental system and mode of Sacrifice, the resultant sanctity would be something sublime.

Uncompromisingly, has she taken her unique stand in a world where expediency is glorified. She holds to the mandates of Her Founder with perfect consistency at the risk of the charge of being "not modern." To perpetuate the teachings of Christ to insist upon the Commandments of God, she dares to be different, to be holy.

To be a member in good standing in this Religious Body, one must realize the demands made by her on those who would call her "Mother." Of them does she demand personal responsibility for every thought, for every word and for every action: obedience to those who are invested with authority; teaching men that such authority is of God, delegated by Him to those who speak in His name. She insists upon the dignity of labor, the rights of the employer, the fulfillment of self-control in keeping with the laws of God. She has elevated the status of women and through the centuries has demanded utmost respect for them. We might go on and on — we mention but a few of the demands she makes of her members as indicative that her moral ideals are holy.

She glories in the charge of "Conservatism." It is made by those who would have her deviate from the position she has maintained always with reference to the sanctity of Marriage, personal purity, and respect for the lives of the yet unborn. She glorifies self-control and decries birth-control. In this she stands alone. Fearless champion of the natural law, furiously does she engage in a struggle against a debauched human nature and the seductive offerings of a corrupt public morality. In a world that eats, drinks, and makes merry, which enshrines divorce and disregards the idea of family integrity, she is the foremost guardian of the sanctity of the home. She insists that Christ, Himself should be Master of the house, built upon the firm foundation of a perpetually binding marriage contract.

No honest non-catholic will deny that in the Catholic Church is to be found true holiness. It is quite natural that such holiness abide in a Church founded by Christ and that she fulfill, in this, as in all else, all that He fortold of her.

Outside Catholicism, the world has departed radically from the true meaning of holiness. In some forms of worship we note that philanthropy has displaced sanctity as the thing to be admired.

There is no contradiction feared when we make the statement, which non-catholics admit, that among the various sects into which other Churches are subdivided, there are serious errors, divergence of doctrinal holdings and omissions to regret. Whatever the defects may be, they are inconsistent with holiness; consequently opposed to the perfections of a Founder Who is holy. Contradictions, the non-insistence upon the counsels which were to aid man in his struggle to arrive at the peak of perfection, the abandonment of much of the sacramental system, without question serve but to hinder one who would turn for spiritual assistance to such a guide. Certainly the well-being of society would hardly be

The Church pities them and prays for their return. No one would say these were notable in the realm of Sanctity. On the other hand, who have constituted a veritable army of sincere converts to the Catholic faith? Were they the moral weaklings of another religious faith? Were they lacking in admirable traits of character or motivated by ulterior purposes? By no means! This tremendous group daily augmented is made up of those who longed for a deeper religious earnestness, who were dissatisfied and unhappy until, as the result of a prayerful decision, they found the one, holy religion of Christ. In that Church they found the mark of Sanctity, a distinctive sign of the true Church, their ideal of holiness.

We say that the Catholic Church is the Church of Christ for She possesses Holiness which is an essential Mark of Identification. She is holy by virtue of her divine origin; in her object, the sanctification of her members; in the means intrusted to her, the doctrines of her Divine Founder and the Sacramental system instituted by Him; holy in her worship, the Divine sacrifice of the Holy Mass; holy in her union with Christ.

PROGRAMME FOR WEEK OF JUNE 16th, 1946

Trinity Sunday — 3rd Sunday of the Month

1) PRAYERS:

John J. Scanlon, P. F. C. Salvatore, Arthur Cennami, Richard Forman,
Julia Donovan, Delia McAndrews.

Announced High Masses:

Lt. Raymond R. Couture, Mo's Md. Mem. High Mass., Saturday at 7:00 a.m.

2) BANS OF MARRIAGE:

3rd time: Elmer Joseph Richard and Eileen Ann Mahoney.

3rd time: Arthur John Charbonneau and Mary Teresa De Simone.

3rd time: Bernard D. Durant and Ida Eugenia Vigliotta.

3rd time: Louis J. (Papanicolaou) Nichols and Lillian F. Haynes.

2nd time: Charles Hingston and Ruth Luby.

1st time: Chester Rivers and Rosina Scibelli.

1st time: Joseph H. Martel and Eileen Johannes.

3) LETTERS: Archbishop's House, Lake Street, Brighton, Mass., June 12, 1946. Dearly beloved in Christ:

The forthcoming National Conference of the Laymen's Retreat Leagues will be held at the Hotel Statler, June 21, 22 and 23.

All men are cordially invited to attend any or all of the sessions, notice of which will be printed in this week's issue of the Pilot.

There will be a Solemn Pontifical Mass at the Cathedral of the Holy Cross at 9:00 A. M., Sunday morning, June 23, to which all are invited.

There will be a special broadcast from Station WNAC, Friday evening, June 21, at 11:30 P. M., in the interest of retreats and the National Conference.

Faithfully yours in Christ

*RICHARD J. CUSHING

Archbishop of Boston

4) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays, 4 to 4:30 p. m.

Today's Speaker: Rev. E. J. McLaughlin, Pastor St. Paul's, Hamilton, Mass.
Subject: Instructions 67 and 68: Baltimore Catechism, Chapter XII (Continued):
The Third Mark of the True Church of Christ: Catholicity.

5) MISCELLANEOUS ANNOTATIONS:

a) (Regular Devotions) Discontinued until Sept., unless specially announced.

b) Graduation of Parochial School after 8:30 Mass (upper church) today.

c) (Communion Sundays) Next Sunday for Girls of Parish.

d) (Social Activities) Tuesday, 8:30 p.m., Weekly Women's Club Whist at St. Anthony's Hall.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF JUNE 23rd, 1946

GENERAL PARISH POLICY REGARDING COLLECTIONS

You have no doubt observed that this pulpit and even the printed Parish Bulletins are singularly free from reference to financial matters, beyond the mere announcement of routine collections. Only once in three years have I devoted a Sunday to a financial report. This has been because your habitual, spontaneous generosity has been sufficient to cope with all routine expenses over that period.

Lately however I note that the rising cost of living has caught up with and is beginning to exceed our current revenue, in fact has made impossible any progress along extraordinary lines, such as I listed in last Sunday's Bulletin. I therefore feel it necessary to emphasize the importance of the Monthly Parish Fund Envelope Collection, requesting all families to make an earnest effort to contribute one (\$1) dollar on the second Sunday of each month, in the hope that that simple expedient will solve the impending problem and enable us to continue our policy of grateful silence about such matters from the pulpit.

The following will clarify our expectations from you and perhaps help you to plan your contributions to the various collections throughout the year to which you are asked to contribute according to your means.

Monthly Parish Fund Envelope Collection

"Charity begins at home but does not end there." We rate as your first duty your obligation to your own parish. The typical monthly balance sheet published last Sunday makes evident that in our planned budget for the year, a monthly donation of one (\$1) dollar per family (1,400 families in parish,) on the second Sunday of each month, would not only enable us to do everything we have immediately in mind, but also build up quickly a reserve fund which would provide us within a couple of years, sufficient to build a parish hall on the church grounds, designed to suit all our social and CYO purposes.

Actually, for three years now we have made no progress whatever toward a reserve fund because this monthly collection has amounted to only \$400 from 1400 families, and has been constantly consumed by the single item of Convent Support. My former appeal to you in this matter (in January 1944) resulted in an increase of only from \$50 to \$75 per month on this item. Indeed if every family were to make this monthly one dollar contribution conscientiously, we would be spared the necessity of any social activities for church revenue, and my own frequently expressed preference, viz., the support of the parish "with quiet dignity within the walls of the church itself," would be silently accomplished without further ado.

Diocesan Collections

There are now eight Diocesan Collections, some of them of national scope, toward which we as a parish are expected to do our part. They are as follow:

- 1) Peter's Pence 1st Sunday in Lent)
- 2) Archdiocesan Charities (Some time in the Spring)
- 3) Seminary Collection (Pentecost Sunday)
- 4) Negro and Indian Missions (1st Sunday in July)
- 5) Mission Sunday (in October)
- 6) Catholic University and Higher Education (In Advent)
- 7) Bishops' Emergency Relief (Variable date)
- 8) Holy Places (Good Friday)

to which has been recently added a collection for the Lynn Charities Centre.

These collections are so considerably spaced that they are at least one month apart, but coupled with our own regular Christmas, Easter, Coal and Insurance Collections, we find that there is now one extra collection besides our own Parish Fund Collection, every month of the year.

These we also try to space as considerably as possible, usually on the fourth Sunday of the month. Your donations to all of these collections average \$500 and thus your charitable donations to extra-parochial causes amount to \$3,000 annually, a very creditable showing from a parish of this size.

ESSEX COUNTY CATHOLIC RADIO PROGRAMME—Station WESX, Salem, Mass.

Instruction 67 — Baltimore Catechism, Chapter XII (Continued): The Third Mark of the True Church of Christ: Catholicity

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

In previous conferences on the authenticity of the true Church we learned that the Catholic Church undeniably possesses claim to two of the marks of identification which Christ said would characterize the Church of His institution. We refer to the marks of Unity and of Sanctity.

We stated that the Catholic Church is One because all the members, according to the will of Christ, profess the same faith, have the same sacrifice and sacraments system and are united under one and the same visible head, the Pope.

That this Church is holy is a conclusion we reached when we learned that she was founded by Jesus Christ, who is all-holy, and because she teaches, according to the will of Christ, holy doctrines, and provides the means of leading a holy life, thereby giving holy members to every age.

The third mark of identification, that of Catholicity, or Universality, is the object of our quest today. Since, necessarily it should be one of the clear signs by which all men can recognize the true Church, we wish to discover in which, of the hundreds of sects profession establishment by the Master, this distinctive proof of divine origination is to be found.

The definition of the word **Catholic** in reference to a religion means that it is destined to last for all time, that it never fails to fulfill the divine command to teach all nations all the truths revealed by God. In other words the true Church is said to be Catholic when not confined to any one section of the world, that it is not for any preferred race nor social caste, but that it towers above all classes. In its extension, national boundaries must not be co-terminous. This Church intended for all peoples must be the Church of the World. With Saint Paul do we say, that with the Church of Christ: "There is neither Gentile nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free. But Christ is all and in all." (Col. 3:11.)

Only the Church that is Catholic can be the true Church of Christ, that is, the Church which is to be found everywhere upon the earth. That the Catholic Church possesses this quality of universality is readily proved from the historical data at our disposal.

What was the situation when the Lord took His departure from this earth? The Church was indeed of a size comparable to the mustard seed. There was the Apostolic Band, with Peter, the Rock, as the commissioned Leader. At the time of institution there were a few hundred ardent believers; hardly an inspiring number with which to establish a world-wide religious body. However, the emissaries of God had been assigned a mission: "Going therefore, teach all nations," and its success was guaranteed when Christ fulfilled His promise and sent the Holy Spirit, on Pentecost, to abide with them and guide them in the way of holiness and truth.

Here are the answers given by the prophets of the Old Testament to the question: "Must Christ's Church have world-extension?" Amos cried out jubilantly that the Lord takes all nations into His Kingdom. The sublime depiction of the universality of the Kingdom of the Messias as given by Isaias likens the Kingdom of God upon the earth to a towering mountain to which all nations surge. That same prophet, with ears attuned to the voice from on high, heard the Lord say: "My house shall be called the house of prayer, for all nations." Jonas, the Prophet, was delegated by the Lord to preach the holy tidings to the pagan hordes and foretold to them the universal spread of the Messianic Kingdom.

In the Acts of the Apostles is recorded the fact that in his sermon at Pentecost, Peter, the first Supreme Pontiff, quoting from Joel said: "And it shall come to pass, in the last days, saith the Lord, I will pour out of My Spirit upon all flesh."

Reverently shall we stand upon the sands of the lake-side and listen to the Great Teacher as he proclaims that: "the Son of Man is come to seek and to save that which was lost." (Luke 19:10.) His Church, the mustard seed of the parable, was to become the gigantic wide-spreading tree giving secure refuge to all His followers. Matthew recounts the prediction of the Founder: "The gospel of the kingdom shall be preached in the whole world, for a testimony to all nations." Solemnly uttered was His final charge to His Apostles: "All power is given to Me in Heaven and in earth. Going therefore, teach ye all Nations." (Matt. 28-18.)

Such a process of extension is a much more difficult process than to take in weaklings who have found a moral code established on the teachings of Christ much too exacting for their flabby wills and unstable character. Moral weaklings and those, who like petulant children, have become disgruntled, are ready recruits for a system of religion with a few dogmas and fewer sanctions.

No one of the three hundred and more sects possesses the mark of Universality, of Catholicity. The time test applied to any one of them proves the established institution to be of comparatively recent origin. Readily can their claim based on place be dismissed, for they are for the most part national institutions. They certainly cannot claim a right to the title, "Catholic" based on the strength of doctrine. What is taught is not all truth, but some truths and half-truths based on private interpretation and acceptance of such truths as may be taught, if not too uncomfortable. How ridiculous to claim for themselves the title Catholic as the result of some progress in isolated fields where roam the pagans. The sects do not embrace people of every tongue, of every nation, of every country. It is true that they have struggled to establish their four-hundred year old form of Christian worship, but it is not strange to discover that they have operated among those who were already Christians, with the result that their efforts have seemingly been directed to creating a disturbance and to lead away those already safely sheltered in the true fold. In no way can any one of them lay claim to the possession of the distinguishing identification mark of Catholicity, a credential without which no church can claim Christ as its Founder.

Perhaps it has never occurred to you that the use of the Latin language by the Catholic Church in her liturgical office indicates her universality. It is of course very convenient for an exclusively English-speaking Church, let us say, to use the English language, but it would not be convenient for the spiritual mother of so many nations as the Catholic Church to adopt a corresponding number of languages for her liturgy. Every one, of the least education, can very easily become familiar with it by means of translations. Sunday and week-day, all the year round, the Catholic Churches, attended by all classes, the impoverished as well as those who are affluent, in numbers far greater than any "well-digested" ritual in the vernacular has been able to secure.

The Universality of the Catholic Church means that she is the treasure house of spiritual assets sufficient for the needs of every individual whatever his racial affiliation. Her religion does not belong to one race, to one nation; it belongs to the whole of mankind. Christ's religion is for everyone. She possesses not only universality but supernationality. Christ sent the Holy Ghost to abide with her forever to guide her in the way of holiness and truth. In her expansion over the face of the earth, the characteristics of a nation are in no way altered; rather she aids in the development of patriotism. The best citizen of a country at the same time can be an outstanding catholic, the best member of the Church which towers above all nations. A man may possess the same love for his mother he has always had after he is married. His love for his wife suffers no deterioration as the result of its continuance. In spirituals the catholic recognizes the sovereignty of the Supreme Pontiff, the successor of Peter; in civil matters the head of his nation when possessed of rightfully constituted authority commands his obedience. The Pope is not a citizen of our country. Neither was Jesus Christ who is the Founder of a Universal religion. Yet we glory in the fact that He is Our Lord and that His Vicar in Rome is His visible representative and the head of the Catholic Church. It has been said that a man may smoke Turkish cigarettes, eat Spanish grapes and consume African dates, without being considered unpatriotic. If we are true to him whom Christ made the head of His Church, are we no longer good citizens?

Actuated by a holy restlessness and an intense sacred longing, the Catholic Church proclaims the saving doctrine of Christ even to the uttermost bounds of the earth. "Going therefore, teach ye all Nations." Her missionary activities over the nineteen centuries since her founding by the blood of her martyrs, the privations of her missionaries and the expenditures and sacrifices of her children have gently drawn the barbarian hordes to the feet of the Master. The conquest of an enemy nation is trifling indeed compared with her conquest of souls for the sake of Christ accomplished by her divinely inspired army of missionaries. The Catholic is proud of his Catholic Church and with the great St. Cyprian can he say: "My name is 'Christian'; my surname is 'Catholic'." Happy is he that he has found the Church of Christ through her identification mark of Universality.

Simeon looking upon the Infant Christ with quaking voice spoke these words in exaltation: "Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all the people." With prophetic eyes he envisioned a world-wide Church through which eternal security would be for all the people.

Christ's Church must be Catholic

For nineteen hundred years but one Church was called Catholic and enjoyed the unchallenged possession of this distinctive title. Just before the advent of the twentieth century another religious group expressed a desire to be known as catholic. This body suffered disappointment for the claim failed to receive general recognition.

In the time of Cyril of Jerusalem but one Church laid claim to the mark of catholicity and the justness of the claim was everywhere acknowledged. Proof is found in the writings of that illustrious spiritual champion. In his address to the catechumens Saint Cyril said: "Since the word 'church' may be variously understood, faith proposes to thee the following article: 'And in one, . . . holy catholic Church,' that thou mayest flee the assemblies of heretics, and ever adhere to the holy Catholic Church. And when thou art on a journey and comest into any city, do not ask simply where the house of God is, for the very heretics honor their meeting-places with the name of the house of God; nor where the Church is, but where the Catholic Church is; for this is the true name of this holy Church, our common Mother." (Catech. 18-26.)

The true Church of Christ is necessarily Catholic in regard to time, since by the power of the Divine Founder it is to continue to the end of the world. The basis for this conviction is found in the statement recorded by St. Matthew (28:20): "Behold I am with you all days, even to the consummation of the world." John (14:17) declares that the Holy Spirit, the very Soul of the Church, sent to abide with it and guide it in the way of holiness and truth, inspires it in external action, gives fruitfulness to its work for souls, delegates to some of its adherents the gift of miracles and thus by His Divine assistance, His Grace, in the souls of men, makes less difficult the conversion of the world.

As is true of electricity, the supernatural influence of the Holy Spirit in the Church cannot be seen; though invisible, it is known to be present because of its effects. Hence it is to be considered an identification mark of the true Church. To substantiate her claim to universality, the Catholic Church points with pride to the tremendous number who became converts, following the discourse of Peter on his pentecostal appearance before a doubting audience in a violently hostile city. Rapid indeed was the spread during the early years of the apostolic endeavors to preach the gospel to all nations. Astounding the growth of the tree planted with such loving care by Christ, when in the first years of its growth, despite forces of evil and the machinations of men, she flourished. History gives us ample testimony as to the martyrdom of the once vacillating, timorous representatives of Christ who at the reception of the Holy Spirit, became men of zeal; with souls fired with but one desire, to fulfill their Divinely entrusted mission to carry to the ends of the known world the message of redemption. Though these roots were severed through martyrdom there was no impairment of growth for the tap root was inviolable — the Spirit Divine — the Holy Ghost was to remain with the Church forever.

Matthew (14:13) may now be called upon for testimony from the lips of Christ, Himself. You remember when speaking of the conversion of Mary Magdalen from the ways of iniquity because of her sorrow for sin based solely upon her love for God whom she had offended. The Master said: "Amen, I say to you, whosoever this gospel shall be preached in the whole world, that also which she has done shall be told for a memory of her."

The ascension of the Master had taken place but ten days before the Pentecostal sermon of Peter resulted in the induction by the sacrament of Baptism of three thousand souls. (Acts 3:41.)

In the immediate years which followed, the startling declaration of St. Paul that Christ had effaced all differences, brought about a miraculous enrollment in the new Church. In Cyprus, the proconsul Sergious Paulus becomes a convert. In Antioch, Manahan, the friend of Herod, joined the rapidly expanding religion. In Athens, Dionysius astounded his followers by his entrance into the growing ranks. The catacombs, the dark habitations of the dead, became the abode of the living, where fear and hope co-mingled; where in the sacred gatherings presided over by bishops and Roman Pontiffs, successors of the Apostles, were to be found members of the most distinguished Roman families and Christians from the Imperial court.

Since the day of Christ the Architect and Builder; since the dedication of Peter the Rock as the foundation on which He set His structure; since the conversion of Paul; since the labors and martyrdom of the Apostles whose blood became the seed of Christianity; since the fury of the storms of early century persecutions; since the torch-illuminated niches of the catacombs were the shrines for the celebration of Holy Mass, there is no country in the world into which the Catholic Church has not extended. There is no race without faithful adherents of the same faith which so wonderfully survived the might of Roman emperors. In keeping with the wish of Him we address as the God-man, His Church became "universal" or to use the Greek word, "Catholic."

Shortly before the ascension of the Lord, according to the Acts of the Apostles (1:18) in the solemnity of departure, Christ addressing His commissioned officers — spoke these words of assurance — "You shall be witnesses unto Me in Jerusalem and in all Judea and Samaria, and even to the uttermost parts of the earth." Small wonder that the Catholic Church has fulfilled her essential mission; Christ could not be unfaithful to His promise. We have the assurance that the Church is the ordinary means to eternal life for all men; whose the blame if one neglects the way which leads to salvation?

Instruction 68—The Third Mark of the True Church: Catholicity (Continued)

The Roman Catholic Church, as the name implies, is catholic, or universal. Speaking of the enemies of the Church in his day, the Great Augustine said: "Whether they will or no, if they wish to be understood, they cannot call our Church by any name but the Catholic Church; because it is known by this name throughout the entire world." This is true also of opponents of our time.

What other church can offer Catholicity as a proof of divine origination?

Of the Catholic Church we say that Universality is a characteristic properly applied. The teachings of the Founder, her doctrines have been held inviolate, without any change in substantials, from the beginning until now by her spiritual children, privileged to call her "Mother," despite their differences in color, language or national allegiance. Beneath her protective mantle of loving anxiety are the faithful of the present time, brothers and sisters of the faithful of bygone ages who also were her pride and joy. According to the Scripture, there can be no doubt that future generations will call her blessed.

From the beginning until this day, the Church is Catholic for there has been no measure of time in which she has not existed. Christ has promised that she will continue her benign existence until time will be measured no longer. Catholic she is by reason of extension. She is not the sole possession of any country; no nation can claim her for its own. She is the Church of all countries, all nations. Her boundaries are the confines of the world. She is the Spiritual Kingdom referred to by Daniel the prophet: "The God of Heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand forever."

"From the rising of the sun even to the going down," says God through Malachias, "My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation." (Mal. I:11.)

Listen to the words of Christ: "This gospel of the kingdom, shall be preached in the whole world for a testimony to all nations." (Matt. 24:14.) And yet again: "Go ye into the whole world, and preach the gospel to every creature."

Yes, the Scriptures have been fulfilled. There is no country which has not heard the message of the gospel. In every part of the world are to be found faithful adherents of the Faith of the Church which is known as Catholic and adorers of her Divine Founder, who profess her faith and partake of spiritual life through the use of her sacramental system and who are happy to find security in direction in matters pertaining to the spirit given by her ambassadors, the pastors who serve under the Leadership of the visible head, the Vicar of Christ and successor of Saint Peter, the one who is called the Father of Christendom.

The adherents of the Catholic Church are more numerous than those of all the other Christian denominations combined. If then One church among all the many existing denominations is necessarily catholic, an identification mark of the Church of institution by Christ Who promised to abide with it forever, to which one of them belongs the title "Catholic," unless to the Roman Catholic Church.

It is enlightening to note the manner in which this Church has propagated herself. Through her conversion of the heathens has her numbers increased.

General Parish Policy (Continued)

Occasional Extra Collections

Until recently, we could find perhaps three or four months in the year in which only one collection would occur, or which contained five Sundays, and at such times we have been only too glad to invite speakers to present their worthy causes and to take up a collection.

His Excellency the Archbishop has urged the Pastors to be as generous as possible to all such worthy causes as with his approval beg the charity of the faithful in the name of Christ, and to give them all, large and small, equal opportunity to speak in our churches. Hence our policy shall be, as always in the past, to open our pulpit to them just as frequently as considerate spacing will permit, on Sundays that are free from the above mentioned regularly scheduled collections. We shall do this with complete impartiality and strictly in the order in which applications are made to us by the various religious orders and institutions and magazines. It is evident however that such open dates are becoming less and less available and therefore we can permit only three or four such appeals annually.

May I also add the thought that however frequent or burdensome this constant procession of appeals may seem to some, they are really a tribute, a profound compliment from your Archbishop and Pastor who feel that your generosity has no bounds except your actual financial means whenever the causes of the progress and spread of God's kingdom on earth are involved. We have good reason to believe that you really desire and appreciate clear, definite statements of just what is expected of you, especially if such statements help you to realize how well you fulfill your financial duty toward Religion, distributed over a year and apportioned to various pious causes in the relative importance indicated by your ecclesiastical leaders.

PROGRAMME FOR WEEK OF JUNE 23rd, 1946

4th Sunday of the Month

1) PRAYERS:

Sister Cantius, S. S. J., John F. Nestor, Mary Ogilvie.

Announced High Masses:

Members of Sacred Heart Catholic Women's Club: Rev. James A. Brewin, Mrs. Virginia Weber, Mrs. Julia Hayes, Mrs. Catherine Grinnell, Mrs. Letitia Kennedy, Mrs. Lillian Scott: Memorial High Mass, Thursday, June 27 at 8:00 a.m.

2) BANNES OF MARRIAGE:

3rd time: Charles Hingston and Ruth Luby.

2nd time: Chester Rivers and Rosina Scibelli.

2nd time: Joseph H. Martel and Eileen Johannes.

1st time: Thomas Cahill and Veronica Rooney.

3) ESSEX CO. CATH. RAD. PROG. WESX (1230 on dial) Sundays, 4 to 4:30 p. m.

Today's Speaker: Rev. E. J. McLaughlin, Pastor St. Paul's, Hamilton, Mass.
Subject: Instructions 69 and 70: Baltimore Catechism, Chapter XIII (Continued).

4) MISCELLANEOUS ANNOTATIONS:

a) **Special Notice** — Meeting of all Altar Boys Monday at 7:00 p.m. in Lower Sacristy.

b) **Girls' Drum Corps** will meet in Church yard tomorrow, Monday, at 6:30 p.m. for important rehearsal for July 4th.

c) On Tuesday, Wednesday and Thursday evenings there will be **Triduum Devotions** at 7:30 p. m. to prepare for Feast of Sacred Heart. Masses on Friday at 6:00 and 7:00.

d) On Friday evening at 7:30 in Sacred Heart School Hall. **Rev. Edward J. Sullivan, the Circus Priest**, will give a motion picture show and lecture on the Circus. All Boy Scouts, Cubs, Girl Scouts and Brownies in uniform admitted Free. Parents and friends of Boy and Girl Scouts are invited. This Lecture sponsored by Parish Committee on Boy Scouting.

Sacred Heart Parish, West Lynn, Mass.

Rev. Francis X. Sallaway, S. T. D., *Parish Priest*

Rev. John F. Mullin, *First Assistant*

Rev. Jeremiah F. Gearan, *Second Assistant*

Rev. James H. Coffey, *Third Assistant*

Rectory, 571 Boston St., West Lynn

Tel. LYnn 3-8047

Sexton, William Emery

Musical Director, W. E. Donovan

Assistant Organist, Esther Fitzpatrick

PROGRAMME FOR WEEK OF JUNE 30th, 1946



FR. WILLIAM BENEDICT CAHILL, S. J.

The 9:30 Mass today (upper church) will be the First Public Solemn Mass of the Rev. Wm. B. Cahill, S. J., a native son of the parish. The assistants at the Mass will be the following: Archpriest Rev. Francis X. Sallaway, P. P.; Deacon Rev. Thomas J. Cahill, S. J., a brother of the new priest; Subdeacon, Rev. Mr. John McDermott, a Seminarian at Dunwoodie, N. Y. The sermon for the occasion will be delivered by Rev. Martin J. Harney, S. J., another native son of this parish.

We congratulate Fr. Cahill's parents, Thomas and Monica Cahill, his family and himself upon his ordination to the Sacred Priesthood and wish him all happiness and success in his sublime vocation.

Instruction 69 — Baltimore Catechism, Chapter XII (Continued) The Third Mark of the True Church of Christ: Catholicity

Speaker: Rev. Edward J. McLaughlin, Pastor St. Paul's Church, Hamilton, Mass.

If Almighty God intended to give Mankind an accurate means of discovering the truth, what other means would He have devised than the establishment of a permanent teaching authority with definite identification marks recognizable by all; that is, to say, a Church? Such a Church must be necessarily a living organized body — established by the Divine Founder, sustained and propagated from generation to generation. Such an organization at all times must be able to act as a witness and teacher of men, with power and authority from God, to instruct and guide men to their eternal goal. Such a Church must be one, wholly universal and must be able to prove descent from the Apostles upon whom Christ founded His Church. Do you know of any other religious group on earth except the Roman Catholic Church which is able to do this, and in fact does this?

If one admits the definition just given of a Christian Church, he cannot deny that the Roman Catholic Church does, in a most emphatic manner, correspond with this definition. Certainly she possesses the credentials, the marks of identification, which must characterize her and thereby prove her claims to authenticity as against the claims made by some three hundred odd other Christian groups or sects. Her present constitution and history abundantly qualify her to be the teacher and guide of all men. No one can deny that for almost two thousand years she has accomplished this work, and still is doing it.

Today there are three hundred varieties of religion, calling themselves followers of Christ. It seems a bit strange that as recently as five hundred years there were but two groups which claimed Christ for its own Founder — Catholics who were in union with the Pope the successor of Peter; and those who belonged to the Greek Orthodox Church. When the pages of history are turned back to the year one thousand, we find only one lone Christian Church; the Catholic Church, with the Pope as the head. There is no other Christian Church that can commemorate its birth before that time, back through nineteen hundred years, right to the Apostles, to Christ Himself, the Founder. It may prove interesting at this point to quote statistics. Today there are approximately 400,000 Catholic priests. Each of them received his priestly power, his priestly office from his bishop, and he from another bishop, right back to the Apostles. At the moment the Catholic Church has her 261st Pope, but his authority goes back in an unbroken line to the first Pope, to Peter, the rock, upon which Christ said he would build His Church.

This characteristic of Apostolicity is the fourth clearly defined identification mark of the true Church of Christ. His Church must be Apostolic because she is "built upon the foundation of the Apostles," (Eph. 2:20), she has received her doctrine from the Apostles and her bishops are the lawful successors of the Apostles.

Though Christ is the Founder, in the accomplishment of His great work for all men, He wished to establish His Church upon the Apostles as a foundation. "Going up into a mountain," says Saint Mark, "He called unto Him whom He would Himself; and they came to Him. And He made that twelve should be with Him, and that He might send them to preach. And He gave them power to heal sicknesses, and to cast out devils." (Mark 3:13-15). "For it is not you that speak, but the spirit of your Father that speaketh in you," said the Master. (Matt. 10:20). "That they might be prepared, He warned them against persecution in these words," "Fear ye not them that kill the body, and are not able to kill the soul." (Matt. 10:28).

The Apostolic band thus received instructions at their commissioning, for the establishment of the Church. They were endowed by the Lord with His own power. "All power is given to Me . . . As the Father hath sent Me I also send you." (John 20:21). "Go ye into the whole world, and preach the gospel to every creature." (Mark 16:15).

History records how successful they were in the fulfillment of their mission for they preached the gospels in every part of the known world, planting the tiny seed with God directing their efforts and giving the increase. Saint Paul well said that the Church is "built upon the foundation of the Apostles." We recognize, of course, that Christ filled the reservoir of divine doctrine, but the Apostles were the channels through which the sacred truths were to reach the very confines of the world. Not only were the Apostles the founding fathers of the Church under God, but they were her first teachers. At the feet of the Master, Himself, did they acquire knowledge of the sacred beliefs which He wished them to teach — from Him did they receive the sacramental system which He devised for the conveyance of divine assistance; from Him did they learn of holiness and truth and the ways of right conduct. What they received from Him became the lawful heritage of their successors in keeping with His will. "That which we have seen and have heard, we declare unto you," says Saint John, "that you also may have fellowship with us, and our fellowship may be with the Father, and with His Son Jesus Christ." (I John 1:3).

The doctrine of the Church of Christ must be the same as that taught by the

So long as the Church is made up of humans endowed with free will which the Great Giver, God Himself, will not use force nor violence to control; so long as it resembles the net cast into the sea, enclosing fishes both good and undesirable, it will include always a certain amount of scandal and evil. Always will there be defection in behavior on the part of some, at which those who wish to do so will be ready to take offense. We regret that this is true but we remember that Judas, whose name will ever be synonymous with infamy, was a member of the band chosen by the Master.

A loving mother with heart filled with anguish, weeps for her children who have left their ancestral home. She prays for their return to their father's house. She cannot be blamed for their abandonment of the principles she sought to inculcate. Noble she remains in holiness and truth, despite her wayward sons and daughters. Other children she loves who through no fault of theirs have been immolated upon the altar of broken marriage promises. Others, too, she would fondle and caress; would comfort and protect, but they dwell apart. They were of generations as yet unborn when in anticipation they were snatched away, unresisting in their helplessness. Some, in good faith, will die in the faith of their fathers; others, by cooperation with help Divine will find their doubts dissolved and will die in the Roman Catholic Church, the Church of their ancestors where is kept "the unity of the Spirit in the bonds of peace in the Church." (Eph. 4-3); where there "is but one heart and one soul." (Acts 4-32). Of which God said, "You shall be holy, because I am holy," (Lev. 11-46); in a universal, catholic Church where charity extended to all, is to be found among true followers. "By this shall all men know that you are My disciples, if you have love one for another." (John 13-35). Finally, in the Church which is Apostolic holding for nineteen hundred years to the precepts of the Apostles as given them by Jesus Christ, the Founder, I know of no religious organization which can offer a challenge to the Roman Catholic Church. No one of the hundreds claiming origination by Christ can substantiate its claims, still less that phantom Church supposed to be made up of all Christian sects. In no one of them nor taking them in the aggregate, can the marks of authenticity be found. Possession of the attributes and the identification marks of oneness, holiness, catholicity and apostolicity which the Lord's Church must have if it is to be His true Church repose in the Roman Catholic Church alone.

No one can cite proofs that any of the sects ever has performed or has been in a condition to perform, the work for which Christ must have instituted His Church. How did Christ intend His truth to be taught to mankind? Does anyone think for a moment that each individual was to find out the truth for himself? If so would it have been possible for any man to have firm conviction on any religious truth? Why are there professors in law schools and schools of medicine? Why a Supreme Court in our United States? The choice, therefore, is between the Roman Catholic Church and — nothing.

It is occasion for surprise to discover how difficult it is for those not catholic to see the exact position of the Catholic Church in the world today. They admit the broad external marks of the Catholic Church, her astonishing unity, her constant witnessing to the truth, her unusual capacity to direct men and her ability to trace her life back through the ages to the Apostles, but they cannot understand, seemingly, the message she brings from God who intrusted her with His Mission. This must remain, to a certain degree, unknown; certainly unappreciated, until one is inducted as one of her members, when difficulties and objections, which before seemed of tremendous magnitude, at once disappear. As witness to this fact may we introduce the great Newman. After much investigation amid the encircling gloom and after a greater amount of praying he found his way led by the "Kindly Light" to the Catholic Church. He admitted that only when he was safe within her fold did he appreciate her doctrines — which, for the length of days accorded him as the Cardinal of England, he so often and so vigorously defended. With all the power of mind, heart and noble soul did he express his thanks that the grace of God had motivated him in his return to the faith of his ancestors, which stretched back through an uninterrupted line of Roman Pontiffs to Jesus Christ and His Apostles. The other religion did not go back beyond a certain King and his daughter who maintained an establishment on an island about four hundred years ago.

With Count Albert Apponyi could Newman cry out with exultant voice: "I feel that by the grace of God I live in a citadel against which not even the gates of hell shall prevail. I feel the nearness of the unceasing fount of mercy that uplifts human frailty and assists in the struggle of life, supplementing insufficient human strength. I feel that, when all about me wavers, the solid earth is under my feet. When every thing seems to be enveloped in darkness, I feel the light of eternal truth. Through the noise of passing opinions, I hear the words of eternal life that Our Lord Jesus Christ entrusted to His Church and that He guards unharmed in her and allows us to receive."

Thus do we conclude our conferences on the Marks of the true Church of Jesus Christ, the four Marks of identification with which she has been adorned. If one does not extinguish the light of truth, he can, with the grace of God, discover which of the many religious groups that call themselves Christian is the true Church founded by Jesus Christ.

Apostles; the doctrine for which they died, unflinching martyrs to its truth. It was Saint Paul who condemned those who would make alterations in the teachings of the Master, for he wrote to the Galatians that, "Though we or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." To Timothy, Paul said, "Keep that which is committed to thy trust, avoiding the profane novelties of words." And again, to Timothy, "Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus." (2 Tim. 1:13).

If Christ was to fulfill His promise that the Church will last throughout the ages, until the consummation of the world, there must be a succession of leaders — successors of the Apostles to feed the flock, to nourish the sheep with the divine word and to make available the assistance from on high by means of the system of sacraments instituted by Christ. To accomplish this the Apostles were authorized to perpetuate their office through their appointment of others endowed with the same power which they were given when selected by the Master to be His accredited missionaries. You will remember the words of Saint Paul, again to Timothy, after he had ordained him and consecrated him a bishop with the plenitude of priestly power: "Impose not hands lightly upon any man." Titus heard these words from Paul: "For this cause I left you in Crete that thou should set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee." (Titus 1:5).

Christ conferred His divine authority on the Apostles; they transmitted it to those of their selection and they in turn to those of their appointment. Thus will the transmission go on until time is no more — until the Church needs no other pastors — until the consummation of the world.

Those who would claim distinction as ministers of Christ with a commission to teach in His name, and who would attempt to enter the sacred ranks by any other way than the way described could not be legitimate shepherds of the flock. What right have they to claim that they have been sent by the Holy Spirit to rule the Church of God? Christ says, "He that entereth not by the door, into the sheepfold, but climeth up another way, the same is a thief and a robber." (John 10:1).

Someone may say, cannot the other large group of Christians be said to be Apostolical, since it adopts the Scripture as its rule? If this were so, all of its 300 sects would teach the same truths. Certainly neither the Apostles nor the Scripture can be accused of inculcating teachings so contradictory as those to be found in these several hundred divisions. We must be historically correct. For fourteen hundred years, fourteen complete centuries after the last of the Apostles had been summoned before his Commander-in-Chief, their doctrines were unknown. They themselves did not exist. That disturber, Luther, you know, was the first minister of any of the sects. Do you think that God would have waited all that time, allowing those who trusted in Him to be deceived before finally giving to the world the truth by the lips and pen of such a renegade, a violator of most sacred vows! By whom was this individual sent? Not by God. Where is there a miracle to prove it? What a life was his and what a death! Not by the Apostles, whose teachings he decried. He appeared fifteen years too late to rank as one of the founding fathers of the Church of Jesus Christ which undertook the work of conversion at the moment it was commissioned by the Master.

By whom was he sent? By the Catholic Church? No, for he was by her cut off from membership and communion. She could not commission one to teach error directly opposite to the creed she had received from the Apostles and which she still teaches after 1900 years. Since no other Christian body existed with which he had affiliation, from what religious body did he receive his commission? There is no answer! We must conclude, therefore that he had no mission. Saint Paul said "How shall they preach unless they are sent." Jeremias refers to the Almighty as saying, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."

These sects possess no orders nor do but few even pretend to have orders. The ministers of the reformed sects, not Lutheran, are mere laymen. As for those who call themselves followers of Luther, they are wandering in far pastures without a qualified shepherd because they have never enjoyed a regular succession of validly consecrated bishops from whom they could receive orders. The Church whose head is the King, whose spiritual leader we presume will some day be his charming daughter, was without the true form of ordination for one hundred and twelve years. Since its origination dates back but 400 years it is manifest that her religious leaders cannot trace their orders to Apostolic times. According to the Scripture, the true Church must derive, by a perpetual and uninterrupted succession from the Apostles, her doctrines, her mission and her orders. The other sects are not Apostolical in any of these ways — therefore no one of these can be the true Church.

Instruction 70—The Third Mark of the True Church: Catholicity (Continued)

Let us examine the credential offered by the Catholic Church in her claim for recognition based upon the necessary mark of descent from the Apostles.

Is she Apostolic in doctrine? Even her adversaries agree that she is, unwittingly admitting that she came first among all Christian religious bodies and that

her system is unchangable. Of her doctrine they could not speak otherwise. It is the selfsame doctrine she has held through all the nineteen centuries since the Lord. Her doctrine cannot be traced to any one man nor set of men; to any one country with a man-made religion which came into existence hundreds of years after the last of the Apostles.

It must be admitted that the Catholic Church is Apostolic in her mission, for she alone, beyond all doubt, has existed in every age from the present to the Apostolic age. Her pastors alone can trace their mission from priest to bishop, and from Bishop to Pope, back through every century, until it is traced to the Apostles who received it from Christ. The list of pontiffs is complete, unbroken. There is available a list of every Catholic See (Diocesan seat of Episcopal authority) with the names of those, who, in every age occupied them. These bishops were in strict communion with the See of Rome, the See over which was set the first Pope, Peter the first Bishop of Rome.

As for Orders of the Catholic Priesthood. When we examine her credentials of Apostolicity there can be no question even among those who are not members, for, by claiming their orders from the Catholic Church, they unequivocally admit the Apostolicity of her orders.

If Christ before His ascension, 1900 years ago, addressed these memorable words to His Apostles: "Going, therefore, teach ye all nations," it is crystal clear that Christ's Church must be 1900 years old. Not a single one of all the others, some three hundred of them, can say that of itself. The answers as to respective ages would have to be two years; fifty, sixty, two hundred, four hundred years. Only the Catholic Church is nineteen hundred years old. Even the Greek Orthodox Church can answer "only a thousand years." It was, in the eleventh century, you know, that she fell away. Only a thousand years! The Church of Christ must be nineteen hundred years old.

Tertullian in the second century said that: "The Church comes from the Apostles, the Apostles from Christ, and Christ from God." The present teachings of the Church are essentially the same as in the primitive Church of Apostolic times. The changes which are noticed are not changes of dogma, of doctrine, but are quite natural developments. For example, the elaboration of the always accepted articles of belief; external expansion in liturgical matters; and the establishment of religious customs and practices. There have been changes in matters pertaining to discipline, feasts and facts. All these developments are quite natural. There is development in the growth of a mustard seed before it becomes the great tree. A diamond is still its own gorgeous self despite an alteration of the setting or a more elaborate mounting.

In the Catholic Church there is a Sacramental system such as is found in no other Church. The Apostolicity of the Church means that her sacraments must today be the same as they were during the time of the Apostles. Yes all seven sacraments are the same. There is Baptism. Christ's command was: "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost." (Matt. 28:19). Philip baptized in Samaria. In the Acts of the Apostles we read that Saint Paul was baptized and did baptize.

That the Church of the Apostles knew Confirmation we prove from the following. "Now when the Apostles who were in Jerusalem, had heard that Samaria had heard the word of God, they sent unto them Peter and John who when they were come, prayed for them that they might receive the Holy Ghost . . . then they laid their hands upon them, and they received the Holy Ghost." (Acts 8:14-17).

What can be said of the Holy Eucharist, Holy Mass and Holy Communion? "But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." (I Cor. 11:28).

Did the Catholic Church have the Sacrament of Penance? "Receive ye the Holy Ghost! Whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained." Her children knew the sacrament of penance — and in a very strict form — in the form of public confession.

What of Extreme Unction — the last anointing? Listen to Saint James, "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man; and the Lord shall raise him up, and if he be in sins, they shall be forgiven him." (Jas. 5:14).

Did she have the sacrament of Holy Orders? Paul to Timothy gives the answer. "Stir up the grace of God which is in thee, by the imposition of my hands." (II Tim. 1:6).

Did she consider marriage a sacrament? Paul to the Ephesians can help us here. "For this cause shall a man leave his father and mother; and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament."

Christ gave His Apostles various powers which could be passed on only through transference by them to others of their selection. Therefore, only the Church which was the recipient of Christ's divine favor and was founded by Him upon the Apostles for the good of mankind can be Christ's true Church. The Apostolicity of the Roman Catholic Church certifies the continuity of her association with Christ.

DISCONTINUANCE OF PARISH BULLETINS

Our Parish Bulletins will be discontinued for the summer with this issue. As one curtailment of expense, the printed announcements and broadcasts will very likely not be resumed in the fall.

The reasons are:

- 1) that their main motive anyway was to furnish you a printed letter to send on Monday mornings to your boys in the service and that is no longer necessary.
- 2) The calls for reprints of the broadcasts from the radio audience, while flattering enough, have not been sufficient to warrant their cost, by themselves alone.
- 3) Nor does our parish reserve at the present time justify the continuance of such a convenience indefinitely. At least we feel that a curtailment of that expenditure just now would assist materially in building up a reserve Fund for more necessary purposes. Personally, I would prefer to see them continued since I have felt that their cost was justified until recently. Should I feel so again in the future, I shall be only too happy to resume this service.

PROGRAMME FOR WEEK OF JUNE 30th, 1946

3rd Sunday after Pentecost — 5th Sunday of the Month

- 1) **PRAYERS:** Nora Helen Waitt.

Announced High Masses:

Thomas Mahoney, 1st Anniversary H. M. R., Saturday, 7:00 a.m.
John Morrissey, Month's Mind H. M. R., Saturday, 7:30 a.m.

- 2) **BANNS OF MARRIAGE:**

3rd time: James R. Urban and Ruth J. Desmond.
3rd time: Chester Rivers and Rosina Scibelli.
3rd time: Joseph H. Martel and Eileen Johannes.
2nd time: Lucien Adelard and Mary Lopresti Carroll.
2nd time: Thomas Cahill and Veronica Rooney.
1st time: John H. Ployer and Ruth M. Arnott.
1st time: Frank McGuin and Helen McQuaid.

- 3) **COLLECTIONS:**

- 1) Special Collection for Lynn Charities Centre today (after Communion).
- 2) Negro and Indian Missions next Sunday.

- 4) **ORDO:** First Friday of July—Masses 6:00 and 7:00 a.m. Confessions Thursday afternoon and evening.

- 5) **MISCELLANEOUS ANNOTATIONS:**

- a) **Legion of Mary** meetings henceforth on Tuesday evening, 7:15 instead of Friday evenings.
- b) **(Communion Sundays)** For Holy Name Society and Men of the Parish next Sunday.
- c) **(Social Activities)** Usual Tuesday Whist, St. Anthony's Hall, 8:30 p.m.

CONCLUSION OF 1945 - 1946 SEASON

ESSEX COUNTY CATHOLIC RADIO BROADCASTS

With the Instruction upon the Fourth Mark of the True Church of Christ, viz., Apostolicity, we bring to a close our present season of broadcasting. This 70th Instruction also finds us at the conclusion of our discussion of the first third of the Baltimore Catechism, that brief but quite complete summary of the Catholic Faith, prepared by the Council of Baltimore for the children of the United States.

This section of our instructions is characterized by an exposition of Dogma, or Doctrine, truths revealed by God and to be accepted on Faith mainly, but never without reason, as the first step toward salvation. Its three main divisions have covered a study of the Three Divine Persons of the Blessed Trinity, Father, Son and Holy Ghost, and the particular works ascribed by Scripture to each: viz., Creation, to the Father, Redemption, to the Son, and the Inspiration of the Scriptures, the Guidance of the Church and the Sanctification of individual souls through Grace, to the Holy Ghost.

The second third of the Chapters of the Baltimore Catechism, (Chapters 13 to 28) are devoted to what is called in a course of Theology: "Sacraments," viz., a detailed study of that special system of sanctification, or "holiness-production," which Christ instituted and which the Catholic Church alone has preserved intact in the world throughout the centuries: seven helps or steps to salvation: Baptism, Penance, Holy Eucharist, Confirmation, Holy Orders, Matrimony and Extreme Unction. These we hope to explain in future instructions.

The third third of the Chapters of the Baltimore Catechism (Chapters 29 to 37,) deal with "Moral," the science of right and wrong, based upon the Law of God, the Ten Commandments delivered to Moses on Mt. Sinai, and for Catholics the further elaboration of them known as the Six Precepts of the Church. We have already discussed at some length some general notions of Law, its various sources and kinds, 1) Natural, 2) Divine-Positive, 3) Divine-Christian, 4) Positive-Ecclesiastical, and 5) Human Civil Law, local, national and international. But the Catechism treats in detail only the first four of these. Even that much is a study of some extensiveness. To know clearly and definitely what is commanded and what is forbidden by the laws of God and their echoes, the laws of the Church, is no simple matter. Doubly necessary is this study, in these days when the whole subject of Law is so confused in the public mind, so universally ignored, denied and ridiculed, even publicly and officially by governments and peoples.

* * * * *

When we shall have explored all the fields suggested by the above topics, we shall have reached the goal we set for ourselves in these broadcasts: viz., to give in a series of about one hundred, fourteen-minute instructions, all the necessary information usually sought by prospective converts to the Catholic Faith. At least it has been our purpose to give

Essex
over the air, the twenty hours of basic instruction usually considered the minimum of time in which the Catholic Faith can be adequately presented.

* * * * *

The Essex Catholic Radio Committee takes this opportunity to thank again all who have participated and contributed to the success of this past season: most notably His Excellency Archbishop Cushing, by his constant encouragement and blessing and by his several personal appearances before our microphone. Likewise to the other Reverend Speakers who have given of their time and thought to prepare and to transcribe the Instructions.

* * * * *

In view of certain difficulties and the lack for the moment of some necessary studio facilities, such as an organ, we have been forced to sacrifice somewhat this year our planned musical programmes, to our desire to get ahead a little faster with our instructions. As soon as circumstances warrant it again, we shall devote more attention to the musical presentations, meanwhile however still preserving our announced policy of presenting always new material, so far not having had to resort to a single repetition of our musical offerings.

* * * * *

The financial subsidy supplied by the Pastors of Essex County has made possible whatever distinction our programmes have possessed, especially their reproduction in printed form. Thus has the radio audience been enabled to procure in permanent form whatever Instructions have been sought. The musical productions have been of professional calibre and the musical commentaries have been published in pamphlet form and are available upon application to Fathers Rumble and Carty, Radio Replies Press, 500 Roberts St., St. Paul, 1, Minn. (On Irish Music, 20 cents — On Music of the Mass, 25 cents.)

Three other pamphlets are also available from the same source, particularly Archbishop Cushing's address on Labor Relations entitled: "Guide-posts of the Almighty to Industrial Prosperity." (10 cents.)

* * * * *

A final word of appreciation is due to Station WESX and its gracious President and Owner, Mr. Charles W. Phelan. As we have previously frequently stated, we know of no broadcasting station whose policy could or would permit the offering of such lavish generosity of time and service as has been placed at our disposal by the North Shore Broadcasting Co. We trust that we shall continue to prove worthy of such consideration and cooperation.

BOSTON COLLEGE



3 9031 01240803 5

